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"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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The Editor's General Notes

GENUINE civilization may not be had outside, and independently of, the Bible. Any savage people, however, that will accept the Bible as their guide in life, even on the lower plane of its moral teachings, will rise speedily into the glory of civilization. There may be other agencies by which the people can be lifted up, but if there are, they have not been found, or if found, have not been applied. Unbelief is always making the cry of *humanity!* but singularly, without itself engaging in humane works, or encouraging the only class that does so engage. The Church, a few years ago, began work among the most savage of the Indians—the Dakotas. There were 30,000 of them, and they were absolutely barbarous. The Catholics, Presbyterians, Congregationalists, and Episcopals have worked side by side in the effort to elevate and civilize by Christian influences. The result is that three of these bodies report thirty-six churches, and all but about 15,000 of the Indians have accepted the Christian faith. In all the history of moral work in unbelief the aggregate results would be far less than this single achievement of the Church. What a barren boast issues from infidel lips!

IT would seem as though drunkenness as a disease is curable by what is known as the Keeley method. It is a blessed thing if a remedy has been found, but that should be accepted as no justification for the wholesale preparation of patients for the institution. The main institute is located at Dwight, Ill., and has seven hundred patients. Chicago saloons alone can keep this institute supplied with patients. Bichloride of gold, it is said, is introduced into the system by hyperdermic injections. Four of these injections are given daily for about three weeks, when the patient is relieved from all desire for liquor. Liquor in liberal quantities is supplied to the patients at first, but the demand for it ceases after a day or two. Of the "Bichloride of Gold Club" it is said that only six of the 850 members have fallen. At Dwight, recently, there were among the patients twenty lawyers and editors, twenty-seven physicians, several army officers, two railway magnates, three clergymen, and men of many other callings. It is claimed that the cure for drink is absolute in ninety-five cases in one hundred treated. Similar institutions are springing up in different states and it is believed that thousands of confirmed drunkards will be rescued by the treatment. We shall hope to see them all changed also into foes of the saloon. In fact, each should be a captain to lead the hosts against the dens that enslaved and so nearly ruined them.

IN Tankay, a remote part of Madagascar, into which the missionaries had not penetrated, the natives had come to hear of the religion of Jesus and of Christian people, and also of the book called the Gospel. By some means they obtained by purchase a copy of the New Testament, a book that no one could read and at a time before any one had learned to pray. They knew that the Christians met in one place on Sunday and that this gospel was read and talked about. They, therefore, used to come together in one place, when the book was laid upon a table in the center of the crowd. When all had apparently assembled and they had sat in silence for a time the leader would say, "Have all come up from the North?" and some one would answer, "Aye." "Have all come from the South, East, West?" The same answer being given, he would then dismiss the assembly until the next Sabbath, saying, "We have done what we could." In this condition they were found by the missionaries and the Gospel was unsealed to them.

THE Saarbruck district, of Westphalia, is very rich in its coal deposits. The area is 32½ miles long by 9½ miles in breadth. It is estimated that the beds contain 14 000,000 000 tons of coal, and as only 6 000 000 tons are taken out annually, it would require a period of 2,000 years to exhaust the supply. This hardly looks like early want for that region of the world, or indeed for any other region of earth, for other deposits, and many of them, are on the same scale. The 6 000,000 tons of coal mined each year in the above district is no small bulk, and it is no easy thing to comprehend its magnitude. Putting it upon cars, twenty tons of coal to the car, 300 000 cars would be needed to carry the 6 000,000 tons, and these 300 000 cars would require 7,500 engines to draw them. The cars alone, linked together, would reach a distance of 1,878 miles. The supplies of God in nature are most abundant, and go to show the infiniteness of his generosity toward man. There can be no question that the supplies of nature were laid up for man, and though preceding his own appearance on the earth, yet a prophecy of his coming. The largeness of the supplies would also to some indicate an intended long stay for man on the earth.

WE are certain that Christians should practice self-denial, and by willing and frequent sacrifice seek to honor God and further the interests of his kingdom. However, we think the majority of Christians go through this world with no measure of self-denial or sacrifice for Jesus. Men used to fast before God, and it was a service well pleasing to him and doubtless profitable to those who practiced it. But who fasts now? Not one Christian, probably, in ten, ever withholds from himself one meal for the glory of God. A meal in the ordinary home costs hardly less than a dime. Supposing a family of five one night in the month abstain from supper, placing the sum of fifty cents in the Lord's treasury, or six dollars for the year, and supposing the ten thousand Christian families of some of our feebler denominations should do the same, then sixty thousand dollars would come from this simple abstinence that would scarcely cost an inconvenience. Or, let Christian families abstain every fourth week from the use of tea, and $3 a year would be saved, which, for ten thousand families, would be $30 000 a year, a sum several fold greater than some denominations, with that number of families, give to foreign missions. Clearly, with a very narrow measure of self-denial, the wants of the Church could be most fully met. And is not self-denial a Christian obligation?

OCEAN study is most interesting, and surprises of an astonishing nature meet one at every step. The ocean is supposed to average three miles in depth. If so, and the waters of the basin were dried up, there would be a layer of salt left two hundred and thirty feet deep. The ocean by evaporation is reduced in depth every year by fourteen feet. Much of this water is carried by the clouds to the land, where it falls as showers, making the fields fruitful and the earth habitable, and then by streams returning to the ocean again. The sun, in its evaporating process, lifts no particle of salt, draws to the clouds only the freshest of water, and the earth, after refreshing use, faithfully returns the full measure of the waters loaned to her from the seas. That is to say, the sum of the waters pouring into the ocean from the land is exactly equal to that water drawn from the ocean by evaporation that falls on the land. The sea is always giving and ever receiving; it is most generous, but only as the earth is generous. The pressure of the ocean's water one mile below the surface is one ton to the square inch. Storm waves sometimes travel at a speed of fifty miles an hour and the distance between the two crests of a wave is fifteen times the height, a five-foot wave, therefore, being seventy-five feet long. The force of the sea at some points is said to be equal to seventeen tons to the square rod.

IT is a blessed thing for the world that Rome can not control the Catholics politically, as she does religiously. She boasts, indeed, that she will yet rule America by ballots, but if she ever does, it will be through one or other of the political parties, and the chief spoils will belong to the party and not to Rome. America will never bow her neck to the Papal yoke, nor submit to the dictates, in law, of the Papal Chief in Rome. Before Rome boasts more of ruling America, which is Catholic only as one in seven, she had better try to rule Catholic France. All the legislation of the Republic for twenty years has been anti-papal, and yet four-fifths of the people of France are Catholics. Rome does not rule France, and yet has the majority of its citizens in her church. For twenty years she has ever fought the republic that was established in spite of her. Rome has been the friend of all the monarchial factions, and even Boulanger, but she has won no battle against the state. Just now, indeed, she has pronounced for the republic. This is a move of the lips and not of the heart. There is no sincerity in it. She is reaching out for the scepter only that she may transfer it to kingly hands, but she will not grasp the scepter. The clericals will not vault into the French throne. Turning to Italy, we see it to be almost wholly Catholic, but it is not Roman. The world has nowhere seen more emphatic and radical legislation against Rome than in Italy, but the legislation has all been enacted by Catholic legislators and indorsed by Catholic kings. Even here the Pope is not for the Republic, even as he is not for the schools of the Republic. How greedily Rome recognized the Confederacy in our South! How jubilant would Rome have been if our fair Nation had been divided in twain! But even here Rome can not win politically. The Pope is a king without a territory to-day, and not in a thousand years has his hold been as feeble on the hearts of his own children. Rome, politically, will never revive again, thanks to God!

WHAT NEXT?

The people placed the cords of unbelief
Around the devil's neck some time ago,
And 'gainst eternity's unpleasant things
They've lately struck another blow.

That pit of torment for the wicked ones,
Of which each old-time sermon held a trace,
Has been transformed, and we are told to-day
Of quite another sort of place.

A place where wakened conscience reigns supreme,
And spares her subjects neither lash nor sting,
But causes all the sorrow, wrongful deeds
To disembodied souls can bring.

There are full many puzzling problems solved
In this great world's progressive march;
But was it only "natural knowledge" caused
The lips of Dives with thirst to parch?

And are its pangs the only tortures felt?
Then most unrighteously will justice fall,
For he who is by vilest sins debased,
Of conscience, has the least of all.

Read what the King shall say, "Depart from me,
Ye cursed, into everlasting fire,
For the devil and his own prepared;"
Is not this true? Is God a liar?

Think you 'twas but a conscience-stricken spot
That he did for those fallen ones prepare?
The very nature of their heinous crime
Casts doubt on such a slight affair.

But as man in his inborn selfishness
Desires that which *he* thinks is for the best,
He cavils at God's Word—what does not suit—
While he accepts as truth the rest.

If our dear Savior meant not half he said,
When speaking of the awfulness of hell,
Then from those beauteous heavenly scenes portrayed
We must deduct the half as well.

The debris of opinions so perverse
Ofttimes obstructs the Gospel's smoothest track,
And really does more lasting, deadly harm
Than some known skeptic's loudest whack.

M. WARNER.

THE ATONEMENT.

BY REV. WARREN HATHAWAY, D. D.

As we have said in a former article, there are two clearly contrasted views of the supposed relations of God to us, and of the character of his government. One holds firmly to the monarchial idea that God is properly a Sovereign—an infinite Chief Magistrate; and that men are, first of all, the subjects of his government—citizens, either loyal or rebellious, of this world, which is a province of his empire. This view, while plainly not apostolic, not taught in the Christianity of Christ, has yet been fundamental in theology since the time of the great Augustine. To leave out what has been written on "Divine Sovereignty" would be to discard seven-eighths of all the contributions to "dogmatic and systematic theology" for fifteen hundred years. And yet in all the words of Christ there is not a verse, a hint, an allusion to this monarchic idea as presenting God to our worship, our hope, or our love. How strange! And might not the Master repeat to-day his gentle reproof to Philip, "Have I been so long time with you, and dost thou not know me, O teachers and leaders of men and masters in Israel? Dost thou not yet know me and my doctrine? Know this then, He that hath seen me, *hath seen the Father*." "And when ye pray, say not unto God, Great King or Sovereign, but say, Our Father!"

The other view, belonging as some claim to the new theology—and we do not wonder at this—regards God in the light of paternity instead of sovereignty. It looks with freshened hope and vigorous assurance to the Fatherhood; the universal Fatherhood of God as one of the special, precious revelations of the Gospel; as one of the truths declared by our Savior that makes his Christianity indeed "good tidings of great joy, which shall be to all people."

We need not stop to show that this idea of universal Fatherhood is the uniform teaching of the New Testament, for this is not needed by readers of the old "Herald of glad tidings." Divine paternity is also in harmony with natural law, implying the essential elements of government, with an added tenderness and sympathy that can have no place in the arbitrary relations of king and subject.

As the expiatory or legal scheme of the atonement rests on the idea of Divine Sovereignty, so the moral view is directly related to the doctrine of God's Fatherhood; and if we take this view we may still as truly feel the claims of law and justice as it is possible for us to feel, while our sympathy is quickened and love inspired by a divine epiphany that appeals to all hearts. Guided by the light of paternity, we can not only clearly see and understand Christ's mission, but we can "follow him," we can "suffer with him," we can "bear the cross," we can share in his anguish, we can "be crucified with him." For as he lived and died not officially merely, but in compliance with a mighty love, with the universal claims of virtue, the claims of a true life and under the obligations of a common manhood; as there is here nothing foreign or arbitrary, but as "in all things he was made like unto his brethren," we "can drink of his cup," and we "can be baptized with his baptism."

And yet, if the common view is correct, how is all this possible? Is it not even absurd? For nothing can be more foreign to us, more impossible, than that we can take part in official expiation, or suffer by way of satisfaction to justice, as a legal proxy. Would it not be regarded as presumptuous blasphemy for a man to claim here any part with Christ?

Still, let God and his philosophy be true, whatever may be the consequences! With this holy abandon, how plain to us are the words—the letter and spirit of Holy Scripture—showing that we may be associated with the Redeemer in his divine mission; yes, even in his sacrificial work for the redemption of the lost.

Says St. Peter, "Beloved, rejoice, inasmuch as ye are partakers of Christ's sufferings." "Now I rejoice," says Paul, "in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh, for the church." We do not see how the apostle could have filled up that which was lacking in sufferings that were properly expiatory! And again he exclaims, "That I may know Christ and the fellowship of his sufferings, being made conformable unto his death."

As Christ is the image of God, so the Christian is to reflect the Lord Jesus, laboring with him in perfect sympathy, in true unity, attaining at last unto the ideal manhood "which is the measure of the stature of the fullness of Christ."

Indeed, instead of his being separated from us by some official, extra-holy, or superhuman work, that is beyond our duties as God's children, he says to us, "I have given you an example, that ye should do as I have done to you." And this he said, not involving the mere letter of a single act, but as embracing the spirit of his life. As God sent him, so are we sent, not with the same authority, though the difference is not in kind, but in degree only; for we are sent, being chosen, sent to suffer if needful, to be a living sacrifice, or even to lay down our lives for the truth, or for the brethren, or for the world, if the law of love makes such a demand.

The paternal idea strongly corroborates the moral view of the atonement, for there is perfect harmony between the Fatherhood of God and the great law of vicariousness, of sacrifice, of suffering affection, of love flowing out from the infinite Heart to the last and least of his misguided or even rebellious children.

But there is not the same harmony between expiation, as the Gentile nations used this word, and the sovereignty idea of the Almighty. For if we take the extremest view of God as Monarch or Magistrate, still the governmental scheme can not endure the test of unsectarian examination or of candid reason. The boldest sovereignty must revolt from the injustice of the sufferings of innocence as compensating legally for or in place of punishment that belongs alone to the guilty. For the proxy of character, of moral qualities and moral deserts is in the nature of things impossible, or if attempted becomes absolute injustice. I know that some writers have found in monarchic history a rare case or two which they have seized upon with avidity, as illustrating the doctrine of expiation; but I know of none that will bear a critical examination. As in the celebrated case of Zaleucus the Locrian king, instead of justice sustained, we have a weak ruler who, for the sake of paternity, plainly violates law and sets aside judgment.

Compare this or any other historic incident that is tinged with kingcraft with the parable of the prodigal son, the illustration which our Savior gives of the divine administration of unbought mercy; the method of God in the redemption of men.

What was the great end of Christ's mission? Is it not the uniform answer of Holy Scripture that he came *for man?* To save from sin? To save the lost? Is there any exception in the letter or spirit of the New Testament, to that passage already quoted, that "God was in Christ reconciling the world unto himself?" Is there any intimation that Christ was a "legal ground" instead of a gracious power of redemption? And again, what is this power of the Gospel of Christ, the power unto salvation? What is the dynamics upon which the apostles depended, or upon which we depend to bring men to God? Where is the puissance of Christianity, in which lies the divine promise and hope of a regenerated world? In the biblical answer to these questions, the evidence in favor of the moral as opposed to the legal view of the atonement seems complete and final.

When Paul went to Corinth he chose the best possible means to overthrow idolatry and establish righteousness. Upon what did he depend? Was it love or law? Was it that some one had died to satisfy justice, to commute for sin? To aid, by an expiatory sacrifice the God he preached, in being merciful? Would Grecian philosophers have laughed and Grecian sinners been pricked in their hearts, had he told them of such an offering, of such an evening-up of law before the God of Israel could forgive? Certainly not. This would have been familiar, jubilee-like, altogether according to the theology of Olympus.

But Paul presented something new—he "preached Christ crucified"—or in other words, a boundless divine tenderness and compassion, even divinity suffering and dying, not for the sake of law, but to reveal Almighty love, to show unbought mercy, a free salvation through grace, because the Supreme, "the Unknown" to them of Corinth and Athens is love and loves all; and would gladly, freely, without money or price, take the returning prodigal home to his heart of mercy and affection.

And this same Gospel, not of a legal proxy, but a vicarious love, is still the only power of redemption. We are not saved by a logical syllogism or a legal, doctrinal specification; but by the personal love of the dear Christ, who, to bring us to ourselves and to the Father, suffered and died, thus making known his priceless grace, that is ever ready to receive and welcome home.

It does not seem that the legal doctrine is the power unto salvation of the Gospel. For though men cling to this idea, yet when earnest preachers—a Spurgeon, a Moody, or our own gifted brethren, appeal to men to save their souls, they preach plainly that Christ died *for sinners!* That he laid down his life *for the sheep!* And when we think of our own conversion, of that which led us to the Lord, we exclaim, "We love him because he first loved us!" Thus objectively and subjectively love is the power. And it is because of this love in the heart of God that "Christ hath appeared *to put away sin* by the sacrifice of himself."

REHOBOAM, FIRST KING OF JUDAH.

BY REV. J. MAPLE, D. D.

"And it came to pass when Rehoboam had established the kingdom, and strengthened himself, he forsook the law of the Lord, and all Israel with him." II. Chron. 12: 1.

The Hebrews were but one people until the death of Solomon, and the causes that led to the division commenced under his reign. Solomon was a wise and good man at first, and in the early years of his reign the people were prosperous and happy, but in his latter years he backslid from the Lord, and introduced heathenish customs which prepared the way for the division of the nation. He treated the people as slaves, and burdened them with unjust taxes. He died and his only son came to the throne, and he was an unprincipled fool. He lost his kingdom by his foolish wickedness. (I. Kings 12: 1-16.) He is not the only man who has lost his kingdom in a similar manner. The Stuarts lost the realm of England in the same way, and by a different mode of treatment the House of Brunswick continues to fill the British throne.

Rehoboam was very foolish in the management

of the affairs of the kingdom, and in spiritual things he was sinful. As soon as things quieted down after the division of the kingdom, and his arrangements were made so that he felt secure in his position, he apostatized. His great mistake was in the commencement of his reign in taking the advice of the young men rather than that of the elders; but even after this he had an opportunity to have secured peace and prosperity to his kingdom if he had been faithful to God. Jeroboam secured the throne of Israel, and to keep the people under his control he established a new system of religion. He made two calves, and set one up in Bethel and the other put he in Dan. This alienated from him the better portion of the people, the priests and the Levites, who migrated into the territories of Judah and Benjamin. (II. Chron. 11: 16, 17.) Had this continued all would have been well, but the young king showed his folly again, and it brought signal chastisement upon him from another quarter. Our text is the history of this chastisement, and the facts are recorded in the light of God's moral government, and teaches us principles as true to-day as they were then. Let us consider.

I. REHOBOAM'S BACKSLIDING.

For the first three years of his reign he walked "in the way of David and Solomon." During this time he prospered; but for fourteen years after this he and the people were unfaithful to the Lord, except at intervals when the hand of the Lord was upon them. His backsliding commenced first in his heart, and this led him to "forsake the law of the Lord." Backsliding always commences in the heart. There is a loss of love for the Lord and his Word. The affections are alienated, and this leads to overt acts of disobedience. The loss of love and devotion in the heart is like a worm eating into the heart of the grape vine. The leaves wither and the fruit dries up and drops off.

A magnificent tree, the growth of nearly a century, stood on the banks of a stream. It had withstood many a storm, but one day it was snapped off by the wind. On examination it was found that there was an outer shell of hard, solid wood, but the heart was decayed. It had been injured there, and the gradual decay weakened it until it broke before the wind. Thus it is in the fall of the Christian. The decay commences at the heart. The only preventative to backsliding is to fill the mind with the Word of God. This will keep out evil, and inspire the soul with strength. David understood this. He says, "Thy word have I hid in my heart, that I might not sin against thee." Psa. 119: 11. If we do this we will never think of leaving the Lord. We will be like the Highland piper captured by Bonaparte in one of his battles. Struck with his mountain dress and sinewy limbs, Napoleon asked him to play on his instrument, which sounds so delightful in the mountains and glens of Scotland. "Play a pibroch," said Bonaparte, and he did. "Play a march;" it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat."

The backsliding commenced in denying the spirituality of God, for "they made images." This showed that they had lost their spiritual-mindedness, and become carnal. In the valley of salt, near Gebul, there is a small precipice, occasioned by the continual taking away of salt. In this can be seen how the veins of it lie. Break off a piece of that which is exposed to the air and rain, and though it has sparks and particles of salt, all the savor is gone. Thus if Christians do not keep in vital connection with Christ, the source of spiritual life, they will lose the savor of spirituality, and this will soon show itself in the outer life as it did in Rehoboam. He lost his vital connection with God, became carnal in heart, and this led to great sins. The peculiar character of his iniquities are described in I. Kings 14: 23, 24. "They also built them high places, and images, and groves on every high hill, and under every green tree. And there were also Sodomites in the land; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel." This is a fearful record, and very suggestive. The images they made had to have groves around them, and then came the abominable enormities which were frequently connected with heathen worship. One sin prepares the way for another and a greater sin. The path of sin is all the way down hill.

We are now frequently told that doctrine has nothing to do with life, but the record of Rehoboam's life shows the falsity of such views. If a man believes a lie about God, his worship will be impure and his life corrupt. Rehoboam imbibed carnal ideas of God, rejected the doctrine of his spiritual nature, made him images, and this by corrupting his heart led to all the abominations of heathenism. This has been shown again and again in history, and he who refuses to see it must be willfully blind.

One man's backsliding leads others away, and the higher his position in life and office the greater the influence for evil. Rehoboam carried all Judah with him. Had the people stood firm they would have escaped the dreadful punishment that came upon them, but they followed the king, and therefore shared in his punishment. Corruption in high places reaches down through all classes, and corrupts them. The corrupt court of France poisoned the whole nation. Those who are in high places of trust and influence should see to it that their example is good, and those who are in the humbler walks of life should ever be on their guard against the influence of the wealthy and fashionable, for a thing is not right simply because the leaders of fashion do it. The leaders of fashion in the days of Rehoboam led all Judah into sin, and this brought upon them the withering wrath of God. One thing we should never forget is, that he will reckon with us for all we do.

II. REHOBOAM'S CHASTISEMENT.

Five brief years include the settling of his kingdom, his fall, and his terrible punishment. The king of Egypt invaded his kingdom. He did not spare him as a heathen co-religionist. He came at the head of a mighty host, the might of Egypt, chariots, and horsemen, and a great multitude of allies and dependents, including Cubim. These were Lybians. The Sukhkim were tent dwellers. They were all Africans. They joined the king of Egypt in hopes of enriching themselves with plunder. The Ethiopians were a various people called by this name, particularly a people dwelling on the northern coast of the Red Sea. The king of Egypt subdued Rehoboam, and robbed him of all his treasures. "He took away the treasure of the house of the Lord, and the treasure of the king's house; and he even took away all; and he took away all the shields of gold which Solomon had made." I. Kings 14: 26 Some of the Jewish writers say that his main object in invading Judah was to get possession of Solomon's ivory throne which he had always coveted, and this throne he carried away with him.

What a contrast is presented between the king of Egypt assailing an unarmed multitude of helpless slaves who had just escaped from him on the banks of the Red Sea, and the same Egypt now taking the walled cities of Judah and robbing the land of its treasures. Then the armed hosts of Egypt all perished in the sea, but now Egypt triumphs. Why is this? Then Israel was walking in obedience to God, and he protected them; but now his people were disobedient, and he suffered them to be despoiled to chastise them for their sins. When his people walk in obedience to his laws he protects and blesses them, but when they transgress he chastises them. Men and nations sometimes forget this, and disregard his law; but they always reap the fruits of disobedience sooner or later.

In this history we have a striking illustration of how God works out his righteous will, and uses one nation to chastise another even when they do not know it. The king of Egypt and his vast army thought only of plunder. They did not know that God was using them, for they had but little or no knowledge of him; yet they were the rod in his hand to chastise his sinful people, and even the selfishness of the invaders was used to enforce the sanction of his law. That does not excuse their selfishness, but it utilized it, just as the doctor employs for curative purposes the blood-sucking instinct of the leech. There was no violation of man's will in this matter. The king of Egypt was perfectly free, and God permitted him to follow out his own inclinations in the matter to chastise his disobedient people; but if they had been faithful and obedient he would have protected them against him. He meant one thing in his free will, but God meant another. He meant plunder; God meant chastisement. He was looking only to the enriching of himself, but God was looking to the spirituality of his people.

It is part of the wise providence of God that even the selfishness of individual men and women is often made an instrument for the conferring of unmeasured good upon the race. It may have been nothing but greed of gain or lust of conquest that impelled many a mediæval ship to the discovery of unknown shores; but how great is the good which these discoveries have brought to the whole of humanity! Granted that often it is only the haste to be rich that impels a syndicate to build a railway across an agricultural country, yet, however selfish the aim of the projectors, the railway will prove a blessing alike to rich and poor, alike to city and country. We can not understand how *all* evil can be so overruled for the good of those who are on the Lord's side; but we can believe it, knowing that God has said that all things work together for good to those who love him.

THE Y. M. C. A. AND SOCIETY OF CHRISTIAN ENDEAVOR.

From the beginning I have looked upon these movements with profound interest, and often asked of them whence and whither. I have never questioned but they were of the Spirit, and have often thought I saw in and through them the church of the future. But there is an irregularity and incompleteness about them that makes it very apparent to me that their life, as distinct organizations, must be ephemeral, as their springing up and growth has been abnormal. Not until recently have I seen them only at a distance. Three weeks ago I was at Manton, Wexford County, Mich., two hundred miles north of here. As before, when there, I was invited to preach on the Sabbath, morning and evening. Had a moderate congregation in the morning. The evening service was to be preceded by a meeting of the Young People's Christian Endeavor. I went in before it was out, and found the house well filled, with mostly young people. I was pleased, and thought we would have a good evening audience of such as I felt I would like to preach to. But how my heart went down, when, on dismissing their meeting, they all went out, and but few returned! They said it was nothing new; it was always so; that their meetings had wonderfully detracted from the interest and attendance of the regular meetings of worship. We had our first experience here last evening. It is only about a year since we began our regular meetings and six months since organizing our church, and our young people must have their Society of Christian Endeavor like others—an hour before the regular meeting. Their first one was last evening. I had hoped that evening for a full house, as I had divided my morning subject into two parts, reserving the best for evening. But how vacant, when I saw only about half my morning congregation present. It had not been so before. In my heart I asked the reason. Two reasons were apparent: 1 It was very warm and the people were weary; 2 They had already had a second meeting and a Sabbath-school; were surfeited and exhausted and had no relish for any more. I preached as well as I could and went home, feeling that something was wrong; that there was a break in the cistern somewhere; that it would not hold. My next thought was, We have too much preaching; substitute this meeting in the lead of the young people for the regular service, and have but the one meeting. Then another thought: Why this second organization to do the work that properly belongs to the Church of Christ? I had heard it publicly declared in the meetings of the Y. M. C. A., in justification of their movement, that there was a work to be done, a class to be reached that the denominationalism of the present could never reach. With these thoughts upon my heart I fell asleep. In the morning I heard the clock strike four. The last thoughts on going to sleep were the first on awakening. As I thought and listened I heard a voice: "These societies," said the voice, "are a fungus growth upon the body of Christ—the church. These, with evangelical alliances, are only patches of new cloth on an old, worn-out and

useless garment, only fit to be cast away—an attempt to preserve new wine in old, worthless bottles, which should be discarded, and the new wine put into new bottles, or the bottles will perish and the wine be wasted."

This state of things, of the appendage of numerous societies to do the work of the one calling itself the Church of Christ, has been brought about by an arrest of the divine forces working in the church since the Reformation, and especially at the beginning of this century. It is a diversion of the way of the Spirit, as it began to crystallize again into the "one body, one calling and hope of one Lord, one faith, one baptism, one God and Father of all, above all, through all, and in all." Many said, Away with human creeds and denominational divisions! Away with all human authority in the Church of Christ, who alone is Head! Let us be *on'y* Christians, and let all Christians, in any one vicinity, constitute the Church of Christ there. Let the test Christian and church fellowship be one and the same—loyalty to Christ. Let the Bible, and especially the New Testament, be our only rule of faith and practice, and let us turn to it again for a statement of our faith and a regulation of our life, and let the one rallying cry be, Make the life of Christ the life of the world!

This was simultaneous in Scotland, in New England, in the Carolinas, in Virginia, and Kentucky, and soon spread into every state. God's ministers went forth as flaming fire, numerous churches were planted, and converts multiplied like dew-drops in the morning. Christendom was moved to the center, and the powers of heaven were shaken. Orthodoxy took the alarm. Many strong men among them had taken up the cry, "Christ is not divided; let us have one fold and one Shepherd."

Periodicals were started in the interests of Christian union, conventions were called, true and grand things were said, faults were exposed, established church order was threatened, and crafts were in danger. Those who had put their hands to the plow, looking back, could not see clearly, and they, being in the majority, resolved that Christian union was everywhere insisted upon in the New Testament, and of the first importance, but it was spiritual—not necessarily organic—a kind of sentimental shimmering moonshine—not a practical life—and is perfectly consistent, and can coexist with denominational distinctions as they are. We will therefore say we are all evangelical—be courteous to each other—but each work on in his own way. And thus they agreed together to tempt the spirit of the Lord, and set at naught the prayer of the Son of God. But the heart was truer and better than the head, and kept struggling up for a broader fellowship, a simpler theology, a more catholic spirit, and a higher, brighter, and more fascinating activity. And while it was held in check by false and sectarian restrictions, it came out a kind of excrescence in these side societies, which are a kind of fungus formation of the departing life of the decaying trunks.

But this is better than death, and we hope will yet crystallize into a full social, divine life according to heavenly order. These social meetings in which all can take a part were characteristic of the apostolic church, and are essential to the development of gifts and general edification of the body of Christ and the aggressive work it was ordained to do. "If all prophesy and there comes in one who believes not, or is unlearned; he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God: and report that God is among you of a truth." I. Cor. 14: 24, 25.

Then to avoid this dissonance in church harmony, and bring all into accord in religious activity, and to bring all into conjunction with the divine help on the one side and the world's needs on the other, three things are needful—

1. All denominationalism must be dropped out as cast off garments, or worthless bottles, and Christian people come together as churches of Christ in the different localities, to do the work of Christ there. Ecclesiasticism must be discarded, and general measures be voluntarily entered into by districts, towns, counties, or states.

2. But one test of Christian and church fellowship—loyalty to Christ and love of his work.

3. Provisions be made for the development and activity of every member of the church, and this active co-operation insisted upon. There is no member of the body but has its function to perform, and if this is wanting the body suffers. Christian churches have only this latter to look to.

Thus spoke the voice, and I believe it was from heaven.

S. M. FOWLER.

Kalamazoo, Mich., October 25, 1891.

OUR EUROPEAN LETTER.

BY G. R. HAMMOND, PH. D.

To describe to you all that I see would occupy all the space of the HERALD and then lack for room. We must pass by Antwerp, with its three wonderful paintings by Rubens, "The Elevation," "The Crucifixion," and "The Descent." That deathly palor on Christ's face, the blood flowing from the wounds, the nail-prints in his feet and hands, the spear wound in his side, seem so much like the real. These pictures can not, must not pass from my mind. We must pass by Brussels, with its cathedral and fine pulpit and statues of the apostles, with its Palace of Justice, the finest architectural design and covering more superficial area than any other building in the world. We must pass by the battle-field of Waterloo, so fraught with interest to the world, on the summit of whose monument we stood and surveyed the field on which the empire of Napoleon fell and liberty rose. We must pass by Cologne, with its cathedral, whose twin spires tower so far into the heavens and whose beauty on the exterior attracts the admiration of the world; with its so many disagreeable odors, which we failed to detect except in the low, dirty streets.

We should delight to linger with you among the vine-clad streets of the Rhine, among its numerous castles frowning down upon us from the summits, among its quaint old towns nestling among the hills, sail with you along this most beautiful of rivers, watching the windings of the river among the mountains like some huge serpent. How we should enjoy to be able to touch you with the inspiration with which we were touched as we were filled with this beautiful region. There is Wiesbaden, the Saratoga of Germany, and Worms, where Luther sent forth his cannon shots that shattered the walls of Catholicism. Then there is Heidelberg, with its largest castle ruin in Germany, and its university; and there is Strassburg, with its wonderful clock. All these we should gladly talk to you about if time and space would only permit.

To give my readers a just conception of the beauties of Switzerland I can not. These beauties must be seen to be known. Who can stand upon one of these mountains, and, having taken in the landscape of mountains and valleys, snowcaps and glaciers, make a pen picture so that others can see it as he saw it? No one.

From Lucerne our course leads first over the Lake of Lucerne. The city of Lucerne lies at its foot. As we leave the shore on the boat, the view back upon the town is fine. Built as it is against the side of a hill, it shows to good advantage as we leave. The lake branches out in opposite directions not far from Lucerne so as to be in the form of a cross. Soon we reach the place from which we can look the four directions of the lake. Facing east, the direction in which the steamer is going, we have Mt. Rigi on our left and Mt. Pilatus on our right. The scenery grows better; the banks of the lake grow more abrupt. Passing Fitznan, we turn abruptly to the right, between a promontory on either side, seeming at a distance to end the lake. Here opens another portion of the lake. On both sides the mountains become higher and the banks more rugged. At Brunnen we again turn abruptly to the right, entering the south arm of the lake. This is the most beautiful portion. On our right we pass a monument to the memory of Schiller. On both right and left mountains become bold and still more rugged. On our left is a highway built for the most part in and through the solid rock. Just before us rise snow-capped peaks. Just before we reach the end of the lake we pass Tell's Chapel, built on the spot, it is said, where William Tell sprang from the boat and shot the tyrant, Gessler. Fluelen is at the head of the lake, or at least as far as the steamer goes. Who can tell my feelings as I stand here for the first time where I can see the summits of mountains overcast with snow in midsummer! How great the contrast between eternal winter there and summer heat here.

The following day finds me upon Mt. Rigi. From this mountain one obtains a most magnificent view, so varied and beautiful. There are other mountains from which we obtain better views, perhaps, of glaciers, or of a special mountain, or of some other one thing, but from Rigi, cities, villages, lakes, valleys, mountains, and plains lie before you in grand array. Far away to the southeast lie the long, snow-capped range of the Bernere Aberland Alps. It is here that I made a distant acquaintance with the beautiful Jungfrau. We remain on this mountain over night to see the sunset and sunrise. The sun went down as if in a dense sea of clouds. The morning was as clear as it could be with us, but in the valley below dense clouds rested. As the sun first kissed the snowy summits of the Benere Aberland, I thought I never saw anything so beautiful, but when he tipped the distant hill with his golden brightness we all stand mute with admiration. If it is not wrong to mingle the sacred with the profane, I would say, as did Peter on the mount of transfiguration; but we too must descend into the valley, and in so doing we pass through the dense cloud into a cloudy day from clear sunshine. From Lucerne we go to Interlocken over Lake Brienz, thence to Grindelwald. Near this place there are two glaciers, called the upper and the lower glacier. Here we first step foot on a glacier. Our ideas of them have decidedly changed since we have seen and felt them. Here are rivers of ice perhaps hundreds of feet deep, varying in width from a few hundred feet to miles and many miles in length, whose surface is, in places, as deeply cut with waves as the sea lashed with the winds. I have looked down into crevices into which, if one should fall, nothing but death could be the result. I have seen rocks being borne along that would weigh hundreds of tons.

From Grindelwald we ascend Mt. Mannlichen, over seven thousand feet high. Here we stand face to face with the majestic Jungfrau, on whose summit rests the ever-present snow and down whose sides flow the ever-frozen rivers. To my right and almost under my feet lies the Lauterbrunnen Valley, over four thousand feet below. Just across the valley, from a projecting rock, falls the Staubback, to a depth of 980 feet. To my left lies the valley of Grindelwald, also about four thousand feet below. Beyond this valley rises the Faulhorn, from whose summit such fine views may be obtained. Descending from the summit of Mannlichen and proceeding along the side of the Wengen Alps, we reach the Little Scheidegg Pass, where we stand at the base of the Jungfrau, from whose side descends the glacier on which we stand. In Bern a den of bears is maintained at public expense, from the tradition that the name of the city was derived from the word bear.

Just before reaching Lauranne, on Lake Geneva, the train emerges from a tunnel on the hillside above the lake, where the broad expanse of the lake suddenly breaks upon the view—a picture long to be remembered. A special trip to the Castle of Chillon enabled me to see the cell where Bonnivard was chained so many years. There stands the pillar, there is the ring in the pillar to which he was chained, and there is the hole in the ground worn by his feet. Byron's "The Prisoner of Chillon," is supposed to represent Bonnivard:

> "Chillon! thy prison is a holy place,
> And thy sad floor an altar, for 'twas trod
> Until his very steps have left a trace,
> Worn, as if the cold pavement were a sod,
> By Bonivard! may none those marks efface,
> For they appeal from tyranny to God."

The author of these lines has thrown a halo around Chillon.

For the remaining part of Switzerland we can simply say we enjoyed the ride over the entire length of the Lake of Geneva, then rambled through Geneva; thence to Chamonix, from which point we made excursions over the Mer de Glace, the Blosson Glacier, upon the mountain Brevent, where we enjoyed a fine view of Mont Blanc, from Brevent to Flegere. The Mer de Glace and Blosson are both glaciers from Mont Blanc. Would that we had the space to describe the view to you from Mt. Brevent.

From Chamonix we went by coach over the

Tete Noir Pass, one of the wildest and most picturesque rides we ever enjoyed; thence to Zermott, whence we ascended Gosner Grat, ten thousand feet high, from which we enjoyed a most excellent view of Monte Rosa and thirteen glaciers.

We bid farewell to Switzerland.

Rome, Italy.

CHRISTIAN ENDEAVOR TOPIC.

"IN THE WORLD, BUT NOT OF IT."

(For the week beginning November 15, 1891.) John 15: 19; 17: 15, 16; I. John 2: 15.

In order that we understand the topic it is necessary only that we bear in mind the prayer of the Savior, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from evil." It is not for us to regret that we are in the world. God has placed us here, and that for a purpose. The world, as representing our fellowmen, we should love; *worldliness* (evil) we should abhor.

God did not create the physical universe that we should despise it. Let us examine it carefully and reverently, and we shall find it a revelation of its Maker, but only as such does it in man fulfill the design of its Creator. Neither were our bodies given to us that we should despise them. While we are in the world we are creatures of the world; we are animals, although at the same time God has breathed into us a living soul. How well a surgeon prizes his instruments! They are not a part of him, but he is powerless without them. (From J. F. Clarke.) What his instruments are to the surgeon our bodies should be to our souls, not a part of our immortal selves, but a case of instruments which the soul must use while in the world. Let us then hold our bodies in sacred trust. Let us make them fit temples for the living God.

Our greatest danger lies not in thinking too little of our bodies. There are multitudes in the world that live for the flesh alone. Their bodies are the end, instead of a means to the end. They waste their lives in anxiety as to what they shall eat, what they shall drink, and what they shall wear. Our work should be to arouse men to a knowledge of their souls. Shall we not pray that we live not *for* the flesh, but *above* it, in the realm of the Spirit? "God is a Spirit, and they that worship him must worship in spirit and truth."

F. G. STRICKLAND.

REUNION OF THE CARTER FAMILY.

October 27th I left Atwood, Ill., for the reunion of the Carter family, to be held October 29th, at the residence of Mr. Samuel Carter, near Cynthiana, Ind. The day dawned in splendor and the rising sun kissed the dear old homestead with the sacred richness of its soft and silent good morning, as it had done for over half a century. The parents were born in Virginia, the father in 1794 and the mother in 1801. When married they emigrated on horseback to Indiana in the year 1819, and settled in Posey County, near Cynthiana, and located on the same farm where the reunion occurred, now owned by one of the sons, Mr. Samuel Carter, and where the parents lived and died. Twelve children were born to them, as follows: Menece, Martin, James, Eliza, Benjamin, Silas (who died in infancy), William, Martha, Berry, Samuel, John, Raney; and be it said to the memory of the departed parents that their moral and Christian influence and training of their children confirmed the saying in sacred writ, "Train up the child in the way it should go, and when it is old it will not depart from it." I was creditably informed that not one of the children, from youth to old age, was guilty of profanity, drunkenness, gambling, or quarreling. This surely is a grand record. By 8 A. M. the eleven children—eight brothers and three sisters—representing three states and seven counties, had gathered to hold their first reunion since they had scattered to battle with life's real activities. And this reunion was remarkable in the following particulars: First, that only one death had occurred among the children in sixty years, one dying in infancy; second, that they all sat for the first time in sixty years "together" at the same table; third, that their aggregate ages were six hundred and sixty-three years; fourth, that all belong to the Republican party; and when you count the respective aggregate height in feet, they would make a liberty pole, patriotically speaking, sixty-six and one-third feet high; fifth, all are devoted Christians, representing three churches.

At 9:30 A. M. the people began to arrive, until one hundred and fifteen were present. Sumptuous and abundantly supplied tables were spread, one table especially for the eleven children, the other tables being for the friends.

PROGRAM.

Song by the family, "Nearer, my God, to thee;" remarks by Rev. J. F. Rosborough, of Illinois; dinner; 2 P. M., singing; prayer by Rev. S. O. Sherridan, of Illinois; address by J. T. Phillips; presentation of reunion flags bearing date of the occasion and speech, by Samuel Carter; promiscuous exercises. Short speeches were made by Rev. S. O. Sherridan, R. C., Barry, James, Benjamin, and William Carter, and Mrs. Mernece Rosborough, Eliza McConnell, Martha Bennett, A. B. Wilkinson, Thomas Marvel, and Rev. J. H. Rosborough. Then came the extending of the parting hand, which was a very affecting scene, tears filling many eyes as the eleven children took the parting hand at the old homestead, most likely for the last time, as one sister lives in California, and came two thousand four hundred miles to visit the scenes of her childhood. Five brothers, two sons-in-law, and four grandsons of the Carter family went into the service of their country. It truly was a grand reunion and an enjoyable time.

JOHN T. PHILLIPS.

FRANKLINTON SCHOOL.

School opened yesterday with a moderate attendance, but on account of cotton picking being at its height there are many who delay their commencing till that is over. The prospect is good for a profitable session. The colored people take great pride in their school, and will do what they can to make it a success.

I hope every friend of the school will respond liberally to the calls for the support of the school, as we need many things for which no funds are provided. Boxes of clothing should be directed to me, as there is another colored school here. From the Atlantic coast send to nearest seaport, thence to Norfolk or Portsmouth, Va., thence by rail to Franklinton. From the interior send *via* Richmond or Baltimore. As there is no fund in my hand for the purpose, all freight should be prepaid. You can always get through rates by giving your railroad agent a few days' notice. Do not send by express unless especially requested to do so by me, as it is very expensive, and we can generally wait. Do not send grammars, except Harvey's Revised; readers, except Holmes'; arithmetics, except Sanford's; geographies, except Maury's, as they are the only ones we can use in school. Others could only be given away, and would not pay transportation.

The following contributions have been received by me: S. G. Miller, Francis, Florida, $1 00; Illinois State Conference, by I. M. Hole, $3 60. Will all who are interested in the success of the school please carefully read the appeal of Prof. H. E Long for special aid to boarding students? Many deserving students are not able to pay the board. A Sunday-school could do no more worthy act than to pay one-half the expenses of a student through the year; or two or three schools might join together and raise the funds. None but worthy ones would be helped, and they would have a weekly report from beneficiary. Brethren, think on these things.

N. DEL MCREYNOLDS.

Franklinton, N. C.

REQUEST FOR A UNITED PRAYER.

Dear Brother Pastors,—We come to ask of you that at least fifteen minutes of your evening service hour of November 22d be given to earnest prayer for the success of our cause at Muncie, Ind. Will the pastors announce to their congregations the purpose of this season of prayer, and let all hearts go to the throne of grace in earnest prayer that our cause may be built up in this one of the most prosperous cities of Indiana? We will be in special service at that place at the time, and doubtless will feel the influence and power of a united prayer. Would say for the encouragement of our people, that the outlook at Muncie is flattering indeed. We are permanently located in the "Blue Ribbon Club" room for an indefinite time, and have meetings each second and fourth Sunday in the month. We have already secured the names of fifty members of the Christian Church who are not connected with any other church. We hope to be able to organize a church soon with nearly one hundred members. Any of our brother ministers desiring to give us a call will address J. Girard, Muncie. Now, pastors and churches, let us not forget the hour of special prayer for our cause at this place.

J. R. CORTNER, Missionary Evangelist.

Quadrennial Department

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches desiring pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Four annual collections are requested by the American Christian Convention.

On the second Sunday in March, for Education.

On the second Sunday in June (Children's Day), for Home Missions.

On the second Sunday in September, for Foreign Missions.

On the second Sunday in December for the American Christian Convention.

Those who have not the opportunity to contribute in the collections of the churches are requested to send money directly to the Secretary of the Convention.

Receipts of the American Christian Convention for the Period October 27, November 1, 1891.

Date.		Donor, Church, or Sender.	Amount.		Purpose.
1891					
Oct.	27	Mrs. E. W. Aldrich	$5	00	For Franklinton.
	"	Augusta, Maine	1	00	Home Missions.
	"	" "	1	00	A. C. C.
	"	Mrs. Lizzie Boyes	1	00	Foreign Missions
	"	W. Lima, Wis.; Beaver Valley, Wis.; Excelsior, Wis.; Sand Prairie, Wis.	3	15	Home Missions.
	"	" " "	3	14	Foreign Missions
	"	Fairview, N. J., S. S	1	00	S. S. Department.
	"	Rev. Thomas Linscott		75	Foreign Missions
	"	Rev. J. Alex Clapp		50	"
	"	" " "		25	For Secy
	"	Watkins, Ohio	1	65	Foreign
	"	" " S. S.		78	"
	"	Mill Creek, Ohio	1	05	"
	"	" " S S		20	"
	"	Blue's Creek, Ohio	1	00	"
	"	Fountain Grove, Ohio	1	11	"
	28	M. & I. S. E. of S. O. C. C., per Rev. J. F. Burnett	3	42	S. S. Department.
	"	Mt. Zion, Ohio. S. S	2	00	"
	"	Enon (Clarke County) Ohio	1	90	Foreign Missions
	"	Second Kittery, Maine	9	25	"
	29	Bethsaida, Ind	1	70	"
	"	Sumner, Ill	1	38	"
	"	Sandy Creek, Ill	1	20	"
	"	Wheeler's Grove, Iowa	1	65	"
	"	Assonet, Mass	5	00	"
	"	Chatwanetown, Pa	5	26	"
	"	Beaver Meadow, N. Y	1	13	"
	30	East Springfield, Pa	2	07	"
	"	York & CumberlandChristian Conf. Missionary Society, per Rev. C. E Goodwin	50	00	"
	31	Springboro Pa	5	00	"
	"	Shiloh, Ind. (Ind. N. W.)	1	23	"
	"	Rev. H. Beardshear	2	00	"
	"	Fairview, Iowa (Iowa C.)	1	00	"
	"	Town Line, Mich	1	10	"
Nov.	1	Mt. Zion, Philadelphia, Pa	1	00	"

I have this November 2, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($119 84) one hundred and nineteen dollars and eighty-four cents, to be placed in the treasury of the Convention, credit being given as follows:

To Foreign Missions	$103 02
" Home Missions	4 15
" A. C. C. (general fund)	1 00
" Franklinton College	5 00
" Secretary's Office	35
" S. S. Department	6 42
Total	$119 84

J. J. SUMMERBELL, Sec'y A. C. C.

2120 West Norris Street, Philadelphia, Pa.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

A VACATION TRIP.

BY REV. G. A. CONIBEAR.

[*Concluded.*]

It is but a short voyage, but one which tests the qualities of capable sailors, across the Bristol Channel from Wales to Devon, about twenty miles. As the Devonshire coast is neared, towering cliffs and rugged rocks loom up, and quick the memories rush, and warm are the feelings quickened as the scenes familiar to my boyhood come to view. Here is what was once home and all that was sweet and precious. Those who have read "Westward Ho" will remember Lundy Island, Clovelly, Bideford, and Ilfracombe, and would find an added interest in these places because of Kingsley's powerful romance. Such an one visiting here would not wonder at the hardihood and freedom in the sea life of such as "Salvation Yes." This is the coast that makes sailors of men. Here the sea dashes in wildest fury against rocks that have stood a thousand storms, and laughs at old ocean as it writhes and tosses in its maddest fury, but in such conflicts between wave and rock many a poor sailor has ended his voyages. Here is scenery which is sublime, hills rising hundreds of feet perpendicular from the sea; here is the moorland familiar in "Lorna Doarn;" here are dales, beautiful fields, gardens yielding every luxury of vegetation possible in a temperate zone, and climate the most beautiful in the world (at least so a Chicago gentleman who had been educated in Rome and had traveled much, told me). To places along this coast people flock from the suffocating atmosphere of the cities.

The hand of man has done but little in the way of improving nature. She is better as she is, and this is the delight of the many who visit there to see nature and explore her many phases presented there. To ride in a "tally ho" coach over the hills along the sea was one of the treats here. For those who are less adventurous, small ponies with basket carriages are available, as well as numerous donkies with little three-wheeled conveyances. One excellent advantage which would be appreciated by all Americans in visiting here, is the remarkable facility for getting rid of any cumbersome cash one may have on hand. Indeed, the people there are so eager to confer this favor that they would be glad to welcome any who may be troubled with the burden of too much money. This part of England is somewhat out of the beaten track of American tourists, but I doubt not if any should visit there, abundant satisfaction would be derived.

Shall we speak of London? Everybody knows London, and yet probably no one person knows it all. Most likely all who visit it for the first time find it different from the ideal. London is large, undoubtedly; there is everything in it. The past is in it, with its antiquity; the world is in it, with its diversified population; the country is in it, with its extensive and beautiful parks. God is there, in the mighty force of the combined Church, in the enterprise of Christian and benevolent organizations. The devil is there also in the selfishness and vice and squalor that prevail. Beautiful streets, elegant residences, magnificent public buildings, both municipal as well as state, show London to be a place of great power. Time would fail us to describe the things of interest. St. Paul's Cathedral, with its basement of sepulchers and towering dome; Westminster Abbey, with its numerous chapels where royalty rests, making them to appear rather tombs than chapels; the old "Tower," grim and forbidding, with its dungeons and memories; "Prince Albert Memorial," England's expression of love to Victoria's husband; the Gallery of Art, and, perhaps, to many, chief of all, British Museum, that marvel of interest which a lifetime would be too short to explore.

From the many monuments with which London abounds, it is evident that Wellington and Nelson were men whom England delights specially to honor. Their burial places are in St. Paul's Cathedral, and near there in the basement is Wellington's funeral car made from cannon taken at Waterloo. Many of the readers of this would have looked with curious eyes in the regalia room of the "Tower," where, among other of the splendid things of royalty, is Victoria's crown, with its many, many magnificent diamonds. In the "Naval Exhibition," concerning which a volume might be written, among other things is seen a model of the Eddystone Lighthouse in full size, in which a similar light burns at night, and can be seen almost all over London. Here are also exhibited methods of torpedo warfare, the one hundred and ten ton guns, a model of the ship "Victory," on which Nelson fell, and a cyclorama of the "Battle of Trafalgar." Gay and gorgeous Crystal Palace bewilders one unaccustomed to such scenes. One is made to think of ancient Babylon as he enters this marvel of art and human device. We rushed not after the famous preachers, but were content with going into ordinary churches and worship and be instructed there.

Yes, we saw Whitechapel, with its Petticoat Lane and Jewish colony, something of its wretchedness, and we felt that he who would Christianize there must have unbounded faith in the power of the Gospel of Christ. The management of traffic in the streets of London is very commendable, and one is impressed with the courteousness of the public officials. Another excellent feature is the numerous parks, right in the heart of the city, where there is afforded in abundance the inspiring and recreative forces of nature as found in the woods and fields.

At Hyde Park, at what is termed "Rotten Row," there is a thoroughfare devoted exclusively to equestrian exercise, in addition to the beautiful promenade, where may be seen passing and repassing the elegant and numerous equipages of London aristocracy of wealth and position. Near here are the London residences of the Queen, the palaces of St. James and Buckingham, as well as Marlborough House, the city residence of the Prince of Wales, and, walking around these, one is led to see the trappings of royalty. England, though becoming increasingly democratic, has still a fondness for these, because, as it seems in a monarchy, there is expressed the stability of government.

On the part of many of the churches of London, there seems to be a realization of the needs of the times, and a vigorous effort is being made to adapt the means to the end of reaching and rescuing the masses. This is not confined to the Salvation Army, although General Booth's work has created a healthy agitation in this direction. Hugh Price Hughes, who is now visiting this country, has a very successful work in this direction. It was a matter of surprise that the established church has become intensely active and thoroughly aggressive in practical work for the masses, even leading some of the most active of other denominations in this respect. But a mighty work awaits the church in Great Britain. The liquor traffic seems so strongly entrenched as to defy all hope of removing it. It seems to be a part of the life of the nation. Yet the temperance workers are active and strongly hopeful. The temperance question is receiving increasing attention from statesmen and rival parties. The spirit of reform is permeating all social and political life. Old and revered institutions are threatened, and it may be that amid the change and destruction which come, the tavern and gin-shop shall pass away.

It was a matter of regret that our intention of crossing over to Paris was defeated. We will not speak of Scotland, since HERALD readers have recently been treated with descriptions of this country more elaborate than we could give. Suffice it to say that a rich pleasure is enjoyed in visiting Edinburgh, so beautiful, so delightfully picturesque and romantic in its situation, its scenery, and sites of interest, with its memories of Scott and Burns and events antecoding them. In Glasgow one is reminded of New York City, unless a glance at the "shop" window or a pedestrian reveals the Highland dress, then it is remembered that it is not New York, but Scotland.

The voyage home was begun from this place, on steamer 'State of Nebraska." Leaving here on Friday evening, July 31st, we found ourselves on Saturday morning anchored near the Irish coast waiting for passengers from Londonderry. An opportunity was given here to passengers to land, as the delay would be several hours, and this privilege my wife and myself, with many others, accepted. Jaunting cars were in abundance, but we declined the tempting offers, content with exploring an Irish village and lanes and fields. On the evening of Saturday we were again on our way "Westward Ho."

The voyage homeward was somewhat prolonged, on account of rough weather, but on the evening of August 11th we were anchored "off quarantine," and the next morning were again in New York City, thankful for the trip, refreshed by the voyage, and ready to go again when the opportunity comes. A large number of Polish immigrants were among the passengers, and they evidently belonged to the great unmasked throng, yet were very attentive to religious devotions. We were not permitted to escape seeing the ravages of the liquor fiend, even though on the sea. A passenger came on board at Londonderry who had that day been fined for drunkenness and disorderly conduct, and the first night on the steamer he was put in irons for assault. The next day he was raging with delirium tremens, and on Monday morning, after ceaseless watching by physician and nurses, his wretchedness here ended by death, and in the afternoon of the same day the mournful service was assigned me of assisting in his burial service.

How long shall this terrible curse prevail? A young wife, a stranger amid strange scenes, sat with breaking heart during the service, and the shadows of death were made heavier and denser because it was the death of a drunkard. Probably there are many that have not seen a burial at sea, and a word concerning it may be acceptable. As soon as death occurs, preparations are at once begun for burial. It is the law on the sea that when a person dies burial must take place soon, and only under exceptional cases is the body brought to land. The body is sewed up in canvas, and when the hour arranged for burial comes, it is placed on a plank, covered with the flag of the ship, rested on the side of the ship. The officers and crew gather around, and, in the absence of a clergyman, a burial service is read by the captain, who at the fitting time stops the vessel, gives the word, and the plank is tipped, when the body slides down into the sea and sinks, because of a heavy weight attached to it. The waters hide it from view, and the ship again plows its onward way.

In connection with this liquor question, I wish to say that a temperance traveler in Great Britain is gratified at finding temperance hotels conducted on business principles, and is thus saved the temptation of patronizing and sustaining gin-shops in the form of hotels for travelers.

The cool climate of Britain and the ocean contrasted strongly with the intense heat prevailing in New York on arriving there, yet we were glad to be back in time to get a taste of summer.

So we finished our vacation trip, bade good-by to friends and acquaintances formed, and thankful for the rest and recuperation, turn again to life's duties in the service of Christ, the Son of God.

ORUDITIES.

It is said that we are creatures of habit. Truth. Not that habit make us, but we make habits, and some very well intending people fall into habits very crude and morally injurious. One lady, a church member, in listening to a conversation that is a little strange will ejaculate, "I swear!" "I swear!" In a conversation of twenty minutes she will probably repeat "I swear" twenty times, in defiance of the injunction, "Swear not at all."

A minister of my acquaintance formed the habit of using, "My God, look at it!" in his preaching in such a way that was disgusting to his hearers. He had a lack of spirituality in his preaching and a desire to rouse up some enthusiasm in his congregation. He would ejaculate, "My God, look at it!" seemingly with about as much solemnity as a drunken ox driver would use the same language. Many of his congregation called it swearing in the pulpit. When a minister uses that holy, sacred name with such recklessness, it alienates from him that portion of the congregation who have cultivated that holy reverence for the name of the divine Being that is in keeping with the spirit and love of Christ which has been wrought in them by the cleansing and consecrating spirit of Christ, while the more reckless and uncouth will drink in of such grossness and make true the adage, "Like priest like people." Under such preaching refinement will perish, the spirit of Christ vanish, and the church die.

I heard a minister address Sabbath-school children, telling them how they should live, and referred them to General Washington's confession; then said that they must be truthful, and closed his remarks by saying that he never told his mother a lie. Persons acquainted with his foibles and prevarications, concluded that his mother must have died before he could talk. How much better that men live so that self-praise is unnecessary; that their life be an every day exhortation, a light to the blind and strength to the weak.

I heard a minister deliver a Sabbath-school lecture, in which he told the children that they knew more than Methuselah would have known if he had lived a thousand times as long as he lived. That would be 969,000 years. I thought, poor, ignorant Methuselah, at this time you would just be in your youth. You have lived about five thousand years; if you had been permitted to live a thousand times as long, you would have 964,000 yet to live. You would have had opportunity to learn of the magi of the East, you could have followed the focus of light to Egypt, you could have drunk at the secret springs of Egyptian priests, you could have accompanied the Queen of the South to learn of the wisdom of Solomon, you could have graduated in all the schools of Greece and Rome, and been at Jerusalem and been with Christ, and heard the sermon on the mount, and have seen the agony in the garden, the crucifixion, the resurrection, ascension, and persecution, through the dark and light as it gleamed on the earth. Passing the Reformation with Luther and Wesley and Robert Raikes, down to our time, and yet 964,000 years to live and learn! After all these opportunities and experiences not to know as much as the lad or lass in the Sabbath-school of ten or fifteen years! What a pity that a man will puzzle his brain to get off something sharp and get off something that he and nobody else could believe.

The minister that got into a hand to hand fight one day, before going to his appointment, and received a black eye, and in return knocked his brother down with a club, and then went to his appointment with his black eye and told the people that he got it by riding through the brush after night, acted like Cain, in that he took refuge behind a falsehood. Regeneration is much needed, that a man's life may be an every day exhortation to a higher life; that his conduct may not make his congregations blush; that his example may be salt, light, strength. I have heard it remarked of some ministers that they do very well where they are not known. What a pity. All their life is lost only where not known. JESSE JACOBS.

Our Home Department.

Saved as by Fire.

BY M. A. DENISON.

During the time of the great rush of gold seekers to California, a young man named Karney left his wife and family to try his fortune in searching for the precious ore.

He was a printer by trade, and the business did not agree with him, so it was partly on account of his health that his wife and child were left alone. He hoped soon to send them more money than he could earn at his printer's case.

His wife, however, was not so badly off as some of her neighbors whose husbands had gone on the same errand, for, after fitting out her husband for his perilous future, she had remaining a few hundred dollars that had been a legacy from her father.

Little Carrie Karney was ten years old when John Karney went from home. She was his idol, and loved him as fathers are seldom loved. Up to the last they had tried to keep her in ignorance of his purpose to go away, but she found it out, and her grief almost broke his heart.

The separation came, nevertheless; and after a while Carrie learned to hear her father's name spoken without violent outbursts of sorrow; and by and by his letters became a great pleasure to her.

A year, two years, three years passed. Sometimes there was cheerful news, sometimes none. To tell the truth, Karney had not prospered in his gold-seeking. The climate had not affected his health favorably, and his really handsome face grew haggard from chills and fever, and protracted anxiety. Still, he held up bravely, and once or twice succeeded in sending home a little gold.

Meantime, Mrs. Karney's health had failed from overwork and often-deferred hope. The money she had doled out so carefully was all gone, and she took in fine washing to support herself and her child.

Carrie, now a beautiful girl of thirteen, aided her mother in every possible way. She carried and took home clothes, ironed whatever fine pieces she could, and her happy little face and blithe, singing voice often cheered her faint-hearted mother when nothing else would.

"There, we're through for one week!" said Carrie, on a cold Saturday night. "To-morrow is Sunday, and we can't work. I have found a dollar to-day, and we have something in the house to eat, and wood enough to keep us warm. Oughtn't we to be thankful, mother, although I can't go to church, or you, either, our clothes are so shabby?"

"Yes, dear," said her mother, with a sigh. "I suppose you went to the postoffice?"

"I always go to the postoffice, if I am sure I shall not get anything. Almost before my foot touches the door-sill, old Adam sings out, 'Nothing for you, miss, to-night.' But this suspense won't last always, I hope. A letter must come sometime."

"If your father is alive," said Mrs. Karney sadly.

"Of course he is alive, or we should hear something. Didn't Mr. Davis say that he was known everywhere when he brought home that bit of gold six months ago? The fact is, if he is disappointed, he can't bear to write and tell us so. In that I should be just like him, I am sure. Who knows but some time, when we are sitting just as we are now, there will come a knock at the door, and I shall open it, and presto! there stands papa, with a great brown California beard on his chin, and his eyes full of tears? O dear me!"

She sprang to her feet, for there was a knock. The mother's pale cheeks flushed. She knew John would not wait to knock, if he had come, but, nevertheless, there was a wild hope throbbing at her heart.

Carrie opened the door with fear and trembling. There, to be sure, stood a man with a California beard, but he was not John.

"So you don't remember Jim Stokes, little one?" he exclaimed.

It was a returned neighbor, and glad and thankful they were to see him, for he brought news.

There was gold, too. He poured it upon the table. There must have been four or five hundred dollars—a treasure, indeed, to them, but——

"Oh," cried the wife, "why didn't John come? I don't want the money, poor as I am, as much as I want him."

"Well, neighbor," returned the man, "John is bound to be rich before he comes, he says, and I don't know as I much blame him, if he's the resolution. But the fact is, the faces of my wife and little one, that were sent out to me a few months ago, were too much for me; and though I hadn't made my pile, I was bound to come back if I had to return again. But here's his picture. He had it taken the day before I started."

With a cry of delight, mother and daughter caught a glimpse of the brown, bearded face, and Mrs. Karney could hardly see it for her tears. For hours she gazed at it after their neighbor had gone.

"Isn't it changed a little?" asked Carrie, quietly.

"Changed a little?" Alas! there were marks upon that face which made the wife's heart ache. She could tell what they meant, those, hard, hateful lines. Much was hidden by the full beard, which certainly improved his countenance, but the face was not her John's.

"To tell the truth," said Jim Stokes to his wife, in a loud voice, the next day, "I wouldn't like to say to poor Mrs. Karney just what I think of John; but it's my opinion he's going to the bad, for he drinks and gambles. Why, that's the way he earned the gold I brought home."

"Father!" said a white, scared girl, just coming into the room; "O father!"

"Well, what's the matter with the child? Come here. You look as if you'd seen a ghost."

"Oh, it's too bad! She heard you."

"Who heard me? what are you driving at, young one?"

"Oh, father! Carrie Karney was out in the kitchen. She stopped to borrow a book, and she heard all you said, every word. It was awful; her face was awful!"

There was utter silence. Much as the miner regretted it, the words could not be unsaid, or the true meaning changed. He only hoped the girl would have sense enough to keep it from her mother.

Carrie's face was indeed pitiable, changed, and wretched as she stepped from her friend's house and wended her way homeward. Her father, her idol, the man she had so worshiped, so honored, a drunkard and a gambler! The words seemed burnt into her brain.

The next day she presented herself at the neighbor's house again. The rough miner almost trembled as he met her gaze. Her pale, patient little face made a quick, sharp pang at his heart, and the tears almost came to his eyes.

"Mr. Stokes, I know you wouldn't have said so if it hadn't been true," said Carrie, plunging at once into the subject. "Nell said you were going back to California. May I go with you? Mother says I may. I'll pay my own passage with that—that money," she added, falteringly; "and if you won't take me, I must go alone; for I'm going."

"I couldn't have said no, to save my life," said Jim to his wife, afterwards. "I never saw such pluck—but to take that little white lily into a place like that!"

* * * * * * *

John Karney threw the cards down with a dreadful oath. The place was a rude shed, and at two or three stoves men stood with shirt sleeves rolled up, cooking. Four or five tables were ranged the length of the room, if room it could be called. Groups of rough men stood or sat here and there, laughing, swearing, drinking.

John Karney had lost a small pile of gold which he had just staked. It was his all, and he was white with anger. He had just accused his opponent of cheating. Words grew hot; the excited men sprang to their feet, and cries of "Stop 'em!" "A fight!" rang through the place.

Suddenly Karney felt a touch on his hand. Then there was a sobbing cry:

"O father!"

And, turning, he saw the beautiful face, all framed in its golden curls, white and wasted, but very like an angel's, looking into his own.

Not a word was spoken.

The man stood as if petrified. His eyes became fixed as if a spirit had crossed his vision. There came a nervous tremulousness to the lips, and all at once, with a great sob, he shouted:

"Why, it is my little Carrie!" and gathered her all up in his bosom.

There was no more gambling that day, no, nor the next, nor for many a long day thereafter. The dreadful voyage and the child's own anguish had so worn upon her slight frame, that no human skill could save her. I am sorry to make so sad an ending, but the brave little child-woman had given her very life for the father she loved. Wasted to a shadow, she lay upon his bosom, and there, her eyes fastened on his, she passed into the golden gates, to be with the angels.

But the father, by this time, was a changed man. Neither drink nor oath passed his lips after that day. Every evening he would go and sit by her little grave, and all the rude, wicked men respected his sorrow. The grave became a little shrine.

But better days seemed to come to him. He grew rich, and then he left for home to bring his poor, patient wife to the land of gold.

They live there yet, near the precious little body, but the man, although changed, and in his right mind, wears a shadow on his face that only death can remove.—*Sel.*

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Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
GEO. E. MERRILL, - - - PUBLISHING AGENT.

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DAYTON, OHIO, NOVEMBER 12 1891.

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—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

—Very serious earthquakes, with much destruction of property and great loss of life, have lately visited Japan. It is believed that many thousands have perished.

—The treasurer of the Christian Biblical Institute is J. B. Weston, D. D., Stanfordville, N. Y. All remittances and correspondence on financial matters should be addressed to him.

—One hundred and seven missionaries recently set sail from England for different parts of the world. A farewell service was given them in Exeter Hall, London. Seven of the number are intended brides for missionaries in the field.

—By the way, the Quadrennial Convention appointed a committee to prepare a paper setting forth the difference between the position of the Disciples and the Christians. This paper is being earnestly called for and should be prepared at once. Will not the committee hurry up their work?

—The case against Dr. Briggs has been dismissed by the New York Presbytery, not that his views are indorsed by the body, but that grave fears were entertained that the trial might be followed by division. Undoubtedly the wisest course has been pursued, and for the moment Briggs seems to triumph in the battle.

—There have been shameful insults heaped upon our Nation of late by the Chilians of Valparaiso, and vessels of war have been ordered to the city. Our Government has promptly demanded redress, and though the reply made is hardly in courteous tones, it is believed that proper redress will come in due time, and that all causes for war will be averted.

—A petition to the Empress-Queen of England, said to be sixty feet in length, will soon, if it has not already, reach England from India, signed by 2,000 women, asking that the age of legal marriage be raised from ten to fourteen years. Very many prominent Indian gentlemen most heartily favor such a reform, and it would contribute wonderfully to the elevation of the people.

—The government of France has directed the bishops of the nation to prevent further pilgrimages of French subjects to Rome. This is in harmony with the wish of the government of Italy, and decidedly to the disadvantage of Catholic Rome The Pope, however, consents to the necessity, if not the wisdom, of the measure. This act is one more link binding Rome to the Quirinal rather than the Vatican.

—Some of our friends are troubled because the *Disciples* also call themselves *Christians*. We admit that it leads to confusion, for often in the same town there are two Christian churches of very different methods. However, we have always contended that the denominations should drop their sectarian and unbiblical names and adopt that of *Christian* alone. If the Disciples, therefore, choose to do this, shall we fault them for following our own good *counsel?* Would we object if Methodists and Congregationalists should exchange their names for *Christian?* We have no patent on the name; any people are entitled to wear it, and we heartily wish that all would do so. With the Christian name generally adopted, we would find shorter cuts to actual union.

—In reply to a question, we would say that the *Disciples* began work as a separate body about 1827, under the leadership of the Rev. Alexander Campbell, formerly a Baptist minister. The *Christians* began work simultaneously about A. D. 1800 in New England, North Carolina, and Kentucky, coming out respectively from the Baptists, the Methodists, and the Presbyterians. Neither branch knew anything of the work of the other branches for several years, but all stood upon the same free platform—the Bible as the creed, Christian character as the test of individual and church fellowship, and Christian as the name.

—We had a very delightful visit at Plain City, Ohio, November 31, at the home of our esteemed brother, Rev. Mills Harrod, ex-HERALD agent. It was the occasion of the marriage of his estimable daughter, Miss Ada Harrod (a lady so well and favorably known to our Publishing House friends), to our honored brother, Rev. W. T. Warbinton, pastor of the Covington (Ohio) Church. Most gracious and cordial wishes will follow our brother and his wife in all their future. The marriage, by the way, was celebrated in Union County, and the royal feast was served in Madison County, and yet the guests did not leave the house, the county line passing through the building. The very cordial reception tendered them at Covington was most gratifying to them. At the wedding we met the venerable sister of Bro. Harrod, a young-looking and well preserved lady of eighty-two years, Mrs. Delilah Hayes, of Knox County, Ohio. She is next to the oldest of fourteen children, nine of whom are living, together with the oldest, now nearly eighty-four years of age. This is a remarkable instance of family preservation. Bro. Harrod is pleasantly located in a beautiful town, and is richly enjoying his pastoral duties, which, we are sure, will be crowned with an abundance of success.

THE PREACHING NEEDED.

It is Gospel preaching. Ministers were sent to preach the Gospel. They were sent to preach the Gospel of Jesus Christ and no other Gospel. Hence, Paul says, "If any man preach any other Gospel unto you than that ye have received, let him be accursed."

There was a possibility of other gospels than *the* Gospel in the time of Paul, and beyond doubt there are now other gospels than *the* Gospel, being preached by men. *The* Gospel is the glad tidings of great joy to a lost and ruined world. It is the voice of God proclaiming by angels, "Behold, I bring you good tidings of great joy, which shall be to all people;" and again by Jesus, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This song of the angels is not always to be sung, nor are these words of the Father always to be repeated, but the chief thought of the sermon and the highest note of the pulpit is to be, Jesus has come to redeem men from sin by the teachings of his life and the triumphs of his death. There is room for this thought in every sermon, either in similar words, or in words so akin to them as to signify the same thing. In the morning of life, the minister is commissioned of the Spirit to go forth and preach the Gospel. Each day, as he consecrates himself in prayer, he gathers into his heart a new inspiration from the Spirit, but it is always under the old commission—Preach the Gospel!

He may live long and go far, but when he opens his sealed orders he finds them to read ever the same—Preach the Gospel to every creature! He need not ignore the law, for that is embraced by the Gospel, nor need he ignore nature and experience, for these, too, are embodied by the Gospel.

But law, nature, experience, are simply the feathers for his arrow. He has but the one arrow; it is the Gospel. Look at the sword he is commissioned to wield! It is that of the Spirit, which is the Word of God. Even the *shoes* he wears in his goings forth are "the preparation of the Gospel of peace." See the hat he wears; "it is the helmet, or hope of salvation." His shield is that of faith and his girdle that of righteousness.

As Jesus came to save the world from sin—to be, in the eyes of men, that "Lamb of God that taketh away the sin of the world"—so the true minister of Jesus Christ is to bring men into the comfort of the Gospel and the full enjoyments of salvation. But God has only one means by which he brings the soul unto salvation, and this one means is placed in the hands of his servants. It is always the Gospel. "The Gospel is the power of God unto salvation."

The Gospel message then is that which the minister is commissioned to proclaim. It surely should be the primary thought of the sacred pulpit—it should be the burden of every sermon. Indeed, the sermon should always be a *Gospel* sermon. Commissioned to preach no other, why should any other have place? We do not ask that the sermon be all Gospel, but that every sermon bear the Gospel, that it embody it as its grand proclamation.

A sermon without the Gospel is as much out of harmony with the Divine intentions as the song without tune or melody. But are there not many sermons without Gospel thought or spirit in these times? Is it not true that the sermon preached often sustains little or no relation to the Gospel as a fact? Are they not often mere echoes of science or essays on current events?

We do not say that they are not brilliant in thought, that they are not beautiful in expression, that they are not finished in oratory. There is vast scholarship in the pulpit of to-day, and thought probably never had richer and more varied expression than now. We do not underestimate nor undervalue pulpit ability. The church has never seen such a consecration of talent to its service as to-day.

But the pulpit is effective in the truest and highest measure, not in proportion as it pleases, fascinates, and excites applause. The world is, within the church, setting forth its demands to the pulpit. The demands of the world, as expressed by itself, should not be the study of the minister. He, better than the polished man of the world, best knows the real want of the world. Jesus did not consult the Jews as to what he should preach, and while they could say, "Man never spake like this man," yet they could consign him to ignominious death.

The physician best knows the want of his patient, and knowing the want, he should answer it, even though the face writhe and the stomach heave under the ministration. The Gospel lays the heart bare—it shows the true and terrible state of the unregenerate nature, and prescribes the remedy for its correction. That physician of the soul is wickedly unfaithful who will not try to correct a moral state at once alarming and perilous.

Not to merely or chiefly feast the mind, but to correct the heart, right the morals, regenerate the nature, and save the man—this is the true work of the minister. Pulpit thought is often elevated by modern scholarship to too high a plane. The eye in its study of want is directed to the mind rather than the heart. An effort to fascinate the mind and please the fancy while the heart is resting in a moral condition bordering on death, is worse than feeding sugar plums to a patient consuming with the flames of fever.

The world is perishing through sin! The unregenerate nature of man is exposed to the perils of an endless death. His only hope of redemption for time and eternity is through Jesus Christ. The minister of Jesus is commissioned to bring about this redemption. The Gospel is placed in his hands as the only God-communicated remedy. Only as he presents and presses this remedy can he be effective in his work. An eloquent unfaithfulness will but engulf the soul entrusted to his care. How dare men, commissioned of God, seek the flattery and applause of their perishing fellows rather than the favor of God in the salvation of the soul? The Gospel is the preaching the world wants to-day. O minister of Christ, preach the Gospel with prayerful solicitude!

MINISTERIAL MENTION.

W. H. CHIDLEY, Keswick, Ont., has recently baptized several persons.

G. D. BLACK, Yellow Springs, Ohio, preached an admirable sermon in this city Sabbath evening last.

CHARLES F. PARKER, DeWittville, N. Y., was ordained in Stockton, N. Y., October 2, 1891. Bro. Parker has since baptized six persons.

H. LIZZIE HALEY, Lowell, Mass., is assisting in special meetings at Tullytown, Pa. She may extend her labors Westward. She is uniformly very successful.

J. G. BISHOP, Dayton, Ohio, is again under the weather, and was in consequence unable to supply the Frederick Church last Sabbath. He is now on the mend again.

JAMES H. PITTMAN, Rileyville, N. J., is supplying the pulpit of his father during his severe and protracted illness. We are glad to see the father's mantle falling on the son.

ALICE A. DRAPER, having reserved three months for special or evangelistic services, will soon close her labors at Westport, Mass. Pastors and churches desiring her services should address her as above.

WM. H. PITTMAN, Rileyville, N. J., suffered from another paralytic stroke October 20th, which entirely paralyzed his left side. He is helpless, but hopeful in the Lord. God graciously comfort our dear brother, and if his will, restore him again to health and service.

G. R. HAMMOND was about starting from Rome to Jerusalem, but found that quarantine barriers existed at Jaffa, and so has deferred his visit for the time. A little later we will see Jerusalem and the Holy Land, through his eyes. This will prove a grand privilege.

G. B. MERRITT, Fall River, Mass., received two persons to fellowship November 1st. We see that Bro. Merritt is chairman of the Ministerial Association of the city, and also president of the Sabbath-school Superintendents' and Teachers' Association; deserved honors, we are sure.

AGENT'S NOTES.

A NEW DRESS.

The HERALD is asking to be relieved of the type it has used for about five years, and to be adorned with a bright, brand new dress. I am sure HERALD readers will appreciate the mechanical improvement soon to come.

A VIGOROUS CANVASS.

From now to January 1st should see much work done by pastors and others for the HERALD. Personally, if I could visit churches, I should ask for subscriptions, then argue the case very, very briefly, and then URGE.

HOLIDAY EXERCISES.

Circulars have been prepared describing a variety of bright, interesting, and attractive Christmas exercises. Let schools send for one in good time to decide on what they want and have plenty of time for practice.

THE INTERNATIONAL BIBLE.

Read in advertising columns what two ministers have said very recently. The man that made a special trip to England to order these Bibles made up, called at a large book store in Denver. "Well, now," said one of the owners, "it is no use to talk Bibles. We have just put in a large stock." "I am principally out to *show* these Bibles, and only incidentally to sell. Will you give me a moment?" was responded. The *clear print* was urged. "Don't see as any clearer than other Bibles," said book store owner, and Bible man simply said, "There are three clerks out there. Please show them one." And the clerks upon opening said at once: "What clear print!" Proprietor ordered twenty of a kind. I send a four-page circular free upon application.

PELOUBET'S NOTES.

This book has a world-wide fame; $1.25, postpaid, is regular price. I furnish to ministers at $1 net. Postage is 12 cents.

EXPRESS OR MAIL.

A book or any printed matter weighing twenty ounces or more is sent by express when an express office at home of purchaser. Publishers have a special prepaid rate on a book weighing less than four pounds. Purchasers better order to nearest express office; more careful handling is assured.

A SIXTEEN PAGE CATALOGUE,

describing fully Bibles and Testaments from a five-cent one to a fifteen-dollar one will soon be ready, and every Bible or Testament described will be furnished by this House with promptness.

EX-AGENT HARROD

recently sent in the order for a "new school." A "new school" to the House is one not now using our literature. No one outside of the office can better appreciate the encouragement of "new school" orders than an ex-agent.

WESTON'S TRACT.

Frequently requests for a book defining the "doctrine" of the Christians come to this office. Invariably I send "Principles or Principle—Which?" by J. B. Weston, D. D., president of our Biblical School. This pamphlet, sold at cost price, viz., two cents per copy for five copies or more, should be scattered broadcast by our clergy and others.

SOME QUOTATIONS.

"I can't keep house without it." "The dear old HERALD." "I am well pleased with it." "I would be very sorry to have my name dropped." "It is a blessing in the household." "It grows better and better." "It is a welcome weekly visitor." No one can be sure from what particular letter I took any one of the above. They are in many letters. I am reminded of a street car incident in New Orleans. "Is the colonel here?" asked a man at the door of a car. "He is," answered thirteen men, as they stood up, hat in hand.

YEAR BOOKS.

All who have not settled for Year Books are requested to send in a report. Don't return any almanacs that may be on hand.

KINDLY WORDS

have flowed fast into this office of late. They come in such form as to greatly strengthen hope in large accessions to the HERALD list shortly.

CHRISTMAS PRESENTS.

They will soon be in order. "Books make the best presents." And the Bible makes the best book present. Any one thinking of a gift to pastor, superintendent, teacher, pupil, friend, will do well to write for a circular of the International Bible.

GEO. E. MERRILL, Agent C. P. A.,
Dayton, Ohio.

THE MINISTRY.

The apostolic church had ministers, learned and "unlearned." This is a prime point. Jesus saw a need for all degrees of intelligence in the beginning of his church; and it is but fair to conclude the Master knew what he was doing; also that similar conditions continuing, similar variety of gifts and scholastic lore should have ample fields for their work. Then as now the learned, after the schools, could better reach some of like grade, but the masses then and now were and are unlearned and ignorant, comparatively speaking, and men warm in the grace of God and familiar with the common language of the people, have great power, perhaps greater than the scholarly, who, in their address, are careful to speak in scholastic tongue. Both classes of ministers, if we dare class in the kingdom of God, are Christ's chosen ones. He blessed both the learned and the unlearned, and so he will now, if either does not get proud, puffed up.

The history of the church will show that it has had as many added to it, in all probability, by the earnest, warm-hearted unschooled as by the learned. God designs no flesh shall glory before him, and he takes care that the Gospel work be not all done by one degree of intelligence. Men's *hearts* are what are to be reached, and must be if they are gospelly saved.

In a general sense, the people know—know now—so far as intellect is involved, enough to make them wise unto salvation. But intellect is not all. The heart, the affections must be stirred or all fails. Hence "with the *heart*" men believe unto salvation. And the man that touches fire to soul sympathies, though he never read the books, is, practically, a better philosopher, logician, and rhetorician than another who is schooled in the books but does not successfully persuade men.

The men who, like Moody and a host of our ministers, who have moved the masses, stand high in the kingdom of God. They are God's workmen, God's chosen ones in the earth; their stars shine in the realm of light and glory. Not many wise, not many learned, was the apostle's idea.

The world has need of all talents, and happy is that people who walk in the light of New Testament order. The New Testament order knows no scholastic line. It is not the Gospel line to-day. To my certain knowledge the Congregationalists and the Baptists have no scholastic line, or if they have, they regard the breaking of it a virtue. Their purpose is to tie no man's hands that wins souls. The kingdom of God has room for "fathers," but not for "many masters." It has a vast empire for those who "esteem others better than themselves," but it has not so much as a niche in the wall for "the priest and the Levite."

What then? Open the schools to all, and let as many as can share of the rich privileges. And let those who share the schools throw open their arms, and lift, cheer, and strengthen those who are practical philosophers. Let there be no strife, but by mutual good will, sickles in hand, reap for God.

O. J. WAIT.

A MISSIONARY CHURCH.

One of my religious papers, which I always read with interest, furnishes this week a most suggestive item. It is the acknowledgment by one of the pastors of the sums raised through the various channels of his church work and devoted to the mission in the foreign field. From first to last it is a most interesting exhibit. A "thank offering" is $60 00. "——" Bible class is $20 00. "Willing Ones" contribute $15 00. And so the gifts run on, the whole for this year from January 1st to September 30th aggregating the fine sum of $3,486.77, all collected in a single church no wealthier than any one of a dozen that could be named among our own people. How comes it to pass that this one church displays such magnificent missionary spirit? Doubtless it has been trained for many years to give for missions, and generosity has become a habit. But no. The church is comparatively young, and has but lately passed the period of struggle. And the mission, to which it sends this royal contribution, is one of the latest in date of establishment. Whence then this munificent offering for the Lord? Much must be said to the credit of the pastor. He is a consecrated man, in full sympathy with foreign missions, and is possessed of unusual organising capacity. He can make others see with his eyes and share his enthusiasm. And the church follows his leading and pours out treasure to the amount of $3,486 77, the most of it in small offerings. I can congratulate that pastor on having such a church, and the church on its willingness to be led forward in good works. Let this spirit become more general and the foreign field will rejoice in blessing, while the reflex blessing on the home field will fill all our hearts with praise.

MARTYN SUMMERBELL.

THERE WERE SIX.

Bro. D. E Millard, in a recent number of our HERALD, by his pleasant mention of S. M. Fowler, reminds me of an ordination service in Naples, N. Y., in 1847, in which Bro. Fowler was one of six who served. The sermon was by David Millard; the prayer in ordination by S. M. Fowler; the right hand of fellowship by Ezra Marvin; charge to the congregation by Jabez Chadwick. J. C. Burgdorf and W. T. Caton completed the number.

Of the six Bro. Fowler only survives. He for whom he prayed in that service has carried with him a remembrance of that good prayer, and now, after all these years, sends to him thanks and Christian greeting.

B. F. SUMMERBELL.

BAPTISM.

Is it a command? If so, does the command go forth to those born of God as an act of obedience to the new-born child, or is it to the unborn, unregenerate sinner?

Would it not be unreasonable for a parent to demand of his unborn child to do an act of obedience to him? The idea is as absurd as it is unreasonable; it would be a freak of insanity.

W. C. SMITH.

Albion, Iowa.

PRAYER-MEETING TALKS.

DIFFICULTIES.

Any enterprise that is worthy our attention involves effort, difficulties to be removed or overcome. The Christian life is one of service, involving effort, difficulties; attended by discouraging circumstances and imperiling the hopes of many pursuing it. Christ speaks of it as entering a strait gate; the apostle refers to it as a battle. There is to be an overcoming, a triumph, a victory. The more loyal and true one seeks to be in this life, the more is realized the magnitude of the work and the obstacles to be overcome. The noblest souls are those that are tried most. It was Christ that was "tempted of the devil" in the wilderness; that was subject to the most humiliating conditions; that bore the heaviest part of the world's sorrow and wrong; that had the agony of Gethsemane, and climbed Calvary's hill. They that are "before the throne," the position of honor, are those that have come up out of *great tribulation*. It may be that as we come together at this time, there has come to some of you some new sense of this fact of trials and difficulties in the Christian life; there has come some *heavier* burden, something which seems utterly beyond your strength. It is not an indication that any one is less favored because of this; that you are peculiar in your experience, and that there is a reason for discouragement in these or any trials. All faithful souls meet with trials of some kind more or less severe. Let us think of Moses as he was leading the Israelites on the road from Egypt to Canaan. He had succeeded in gathering together the host of excited and expectant people; had secured permission from the king, and had journeyed on, until they had come to the Red Sea. It was a task of no small magnitude to do this much; to overcome the prejudice and selfishness of the Egyptians; to collect and arrange and control such an undisciplined company—a host of slaves—men, women, and children—might well dismay an ordinary man, and cause him to shrink as did Moses, but here a new difficulty arose. The king had repented of his consent and was in hot pursuit after his departed slaves. Moses had led them to a place in the route where, to advance, was to go on the Red Sea. On either side were high hills. What must be done? To retreat was to fall into the hands of their enemies, the army of Egyptians, with the horses and chariots and disciplined soldiers. Here were a multitude of men, degraded by servitude, to discipline and manage; here were crowds of excited, dependent women; here were helpless children. Difficulty enough. What should he do? There comes a voice to him at that time, "Moses, go forward."

Go forward! Was this the voice of rash impulse? Was not this the suggestion of fanaticism? Can it be that this was the voice of prudence, of wisdom? How could it be that a suggestion so unreasonable could be the voice of God? Why, where could he go? The Red Sea in front, with no navy to transport them, and no force to protect them! Yet the voice which he is assured is divine says, "Go forward," and "forward" he went, and the difficulty removed. The parted sea, the mighty triumph over obstacles and his enemies, have been an inspiration to myriads who have been pressed with difficulties in the achievement of some enterprise for God and humanity. Let us be assured that whatever service of duty comes to us, whether it be the overcoming of some temptation, some trial to bear in the home, some form of labor in the church, there are no difficulties in the way of doing these that can not be removed. God knows the secrets of life and knows there are burdens and crosses to bear in homes and in solitude that are entirely hidden from others. God knows how hard it is for you to do that work that seems so easy to others. Yes, the difficulties that come to us often are too much for us, and too much for others, but not too much for him. There are difficulties in our church work. All live churches have difficulties. The work seems so vast; there seems to be so few to do it; there are so many troublesome, discouraging things that come along, that one often feels down-hearted, but with every trial there is a way of escape. Isaac going up with his father Abraham to Moriah, as he had doubtless often done, looks up and sees that something is wanting, and says, "Father, behold the fire and the wood, but where is the lamb for a burnt offering?" The wise old patriarch says, "My son, God will provide the lamb for a burnt offering," the "ways and means," and so they went on to sacrifice and to serve.

If the divine voice says, Do this work, bear this burden, go forward in this path; if you are called to a service for men, to lift them from bondage to God's heritage of freedom; if it is a work of love for others, let us believe that all difficulties will disappear, and success will be ours, if believingly we obey. Nothing is too hard for the Lord; nothing can conquer truth; nothing greater than righteousness for man. G. A. CONIBEAR.

INDIANA STATE CONFERENCE.

The Indiana State Christian Conference assembled at Portland, Jay County, Ind., Tuesday, October 20th, with a tolerably fair representation of delegates, ministers, and visitors. Several things this year, by force of circumstances, worked against a full attendance. 1. The new incorporation of the body, including a new order of things, was not fully understood by many and bitterly opposed by others, and the requirement of cash—one dollar of each member or delegate—before being permitted to vote was not received agreeably by some. Then there being no paid officials in the body (outside of the secretary) also had its influence, as all were not able to make the sacrifice, the conference being to the extreme east side of the state. Then vice-president L. J. Aldrich, D. D., of U. C. College, having just returned from Europe, and Prof. B. F. McHenry, being sick, could not well leave their official duties of the institution, and, saddest of all, Prof. W. A. Bell, editor of the Indiana *School Journal*, who had consented to give us one of his grand lectures, was critically injured and found insensible by the roadside, two miles east of Kokomo, Ind. So the Indianapolis *Daily Journal* of the 13th inst. stated, but as to the results at this writing I do not know. Yet we had an excellent two days' session. The treasurer reported reliable assets in cash, notes and property to be over two thousand dollars, besides notes uncollected to the amount of several hundred dollars. Most, if not all, the heads of the departments reported in person or by mail, some ministers sending in the one dollar tax by mail. Nearly twenty-five dollars was received during the session from conferences and ministers. The place of the next conference is left to the official board.

Rev. P. L. Ryker, of Maple Rapids, Mich., resigning the secretary's office, Prof. E. A. De Vore was appointed and elected to fill the vacancy.

Rev. D. F. Spade was elected new trustee, and other trustees re-elected whose terms expired.

Revs. Heston, Bishop, and Long, of Ohio; Phillips, De Vore, and Vinson, of Indiana, did the preaching. Sister B. O. Hays presented Franklinton, and Sister Vinson the HERALD; five hundred and fifty-seven subscribers during the year.

Bro. Bishop gave a grand discourse on "Missions," and took up a collection. The following would be a good subject to speak or preach upon before a conference or religious gathering, namely, "Behold, how beautiful are the feet of them that fleeth from a public collection."

Portland is a beautiful county-seat. The Christian Church worship in the city hall. They have purchased a lot and are expecting to build. Rev. Fred Stovenour, A. M., the pastor, is a man of large cultivation and education, a ready thinker, an able teacher, a pointed speaker, and has a library of three thousand five hundred volumes, and as I looked upon this immense mine and treasury of knowledge, represented in books, I thought, Oh, how "rich," and then began to regret the lack of such sublime privileges, and how I envied Bro. Stovenour's wealth of intellectuality!

The church most kindly entertained the conference, and Bros. Spade, Denny, and Prof. Stovenour made all feel perfectly at home. More anon.

J. T. PHILLIPS.

—The treasurer of the Christian Biblical Institute is J. B. Weston, D. D., Stanfordville, N. Y. All remittances and correspondence on financial matters should be addressed to him.

Our Mission Department.

HOME, OR CHILDREN'S MISSION.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

Receipts for the week, $5 68.

ELIZAVILLE, IND.

Bro. Bishop:—Our Sabbath-school superintendent appointed three little girls, Mary Padgette, Anna McDonald, and Ida May Stephenson, mission collectors. The inclosed $2 00 is their first report. You will hear from them soon again.

J. C. STEPHENSON, Church Clerk.

Blessing upon this superintendent and his mission workers. In blessing others they will bless themselves. Prov. 11: 25.

PENNY A DAY OFFERINGS.

At the beginning of the year, Mrs. H. A. Eaton, Mrs. Mary Chapman, Mrs. Dora C. Ellsworth, and Mrs. Olive E. Beckwith, of Des Moines, Iowa, promised to give a cent a day for missions. I have just received $7 35 for the second and third quarter, to be divided equally for Home and Foreign Missions. Many thanks.

How noble! These sisters, though by the force of circumstances worshiping with other denominations, are contributing to the mission-work of the church of their choice—the Christians. A worthy example to others.

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, October 31, 1891.

FOREIGN MISSIONS.

"Go ye into all the world and preach the Gospel to every creature."—Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

Receipts for the week, $23 87.

From Mrs. Viletta Morse Lee, of DeWittville, N. Y., $5; from Mrs. D. M. Wright, Coshocton, Ohio, $10, her own yearly pledge for the Foreign Mission work, and $5 for her dear husband who is now in heaven.

How blessed is the memory of the dear ones who have preceded us to the better land, and how doubly blessed it is to be able and willing to commemorate their memory in such a way as this, to help, through the Gospel, to give to others the hope of heaven.

From Lester Rhodes we have twenty cents for Sabbath-school cards for Japanese children. Lester is in sympathy with the Japanese children, with whom he has been and for whom his father is now working.

ENCOURAGEMENT FROM THE FIELD.

As previously stated, our missionaries have recently opened a new station, Bro. Borthwick's preacher in charge, with headquarters at Wakayanagi, where he is to preach twice every week, opening a Sabbath-school at once, and preaching once a month at four other points, and at others as opportunities offer.

Bro. Rhodes says: "The opening of this new station gives us both sides of the railroad, with all the stations but one flag station for a distance of forty-five miles, and all but one large town on the Kitakama River for a distance of sixty miles from its mouth, and while in several towns there are Greek Catholics, we have the most of the influence of Protestant work so far. Evangelization here is extremely slow, but so far there has been no outward violence offered us, and I think there will be none. The Buddhists are quarreling among themselves and fighting us at the same time." Bro. Rhodes had the privilege of preaching to three Buddhist priests on a recent Sunday morning. Let us pray for their enlightenment and conversion.

ENCOURAGEMENT AT HOME—GEORGIA AND ALABAMA FALLING INTO LINE.

Rev. P. T. Kopp, of North Carolina, our pioneer Foreign Missionary man of the South, recently

visited the Georgia and Alabama Conference. In speaking of this conference in the *Christian Sun*, he says:

"This conference has taken up the Foreign Mission-work. They adopted a paper asking for a small amount next year for said purpose, though when this question was brought before them, they were not in sympathy with it at all, except one layman, Joseph Elder, who was deeply concerned about it and made an earnest talk upon it. During the discussion of the subject, the sympathy of the congregation was wrought up to the highest pitch; they sobbed and wept. After the discussion was over, the paper was unanimously adopted. The Rev. W. R Knight arose and said he was fully converted, and said he was unwilling to wait till the close of another year before they took any practical part in this work, but rather desired to be fully initiated into the work, and he drew a dollar from his pocket and laid it on the table, and his worthy example was imitated till a nice amount was raised, and now he said we can say *our* missionaries. I never saw a happier conference in my life than this was at this time. The president left his chair and began shaking hands with his brethren, and rejoicing over their advancing in the work."

Are there any other brethren, either North or South, who yet oppose Foreign Missions? Then there is a real joy to which they are yet strangers. May a genuine missionary revival sweep over our entire church.

BRIGHTER STILL—FROM FALL RIVER, MASS.

I take the liberty to publish the following letter just received from Rev. G. B. Merritt, of Fall River:

My Dear Brother:—Please send me twenty-five mission boxes of the sort marked "Offerings for Christian Missions." I mean to give the first Sunday evening in each month to missions.

G. B. MERRITT.

Inclosed with the above letter was the following copy of his program for November 1st. This I also give, believing that it will be suggestively helpful to others who would also hold missionary meetings. The "revival" is beginning; may the fire spread:

MISSIONARY MEETING. FIRST CHRISTIAN CHURCH, FALL RIVER MASS., NOVEMBER 1, 1891, 7:30 P. M.—PROGRAM.

Singing by congregation, No. 51 and 314; prayer; Scripture lesson; singing, No. 276; reading selection, "Prayer and Missions," by Miss Dora Soule; solo, Miss Emma Gerry; "Japan," Master Guilford Hathaway; singing, No. 122; "Japan and the Bible," Miss Fanny Moore; "The Great Commission," Matt. 28: 19, Dr. C. C. Terry; solo, Miss Ida Terry; "Go, Teach All Nations," Lizzie Haskins; singing, No. 154; benediction.

The following explains itself:

Dear Brother:—Put my name down, one of ten, to support a native Japanese preacher. A good move; will watch HERALD columns and send my installment promptly.

Your brother,
R. W. CRAWFORD.

Lowell, Mass.

A PLEDGE FOR THE SUPPORT OF A NATIVE PREACHER IN JAPAN.

I promise to be one of ten to support a native preacher in Japan for one year, beginning with January, 1892, at a salary of $150.

A brother in Maine	$ 15 00
R. W. Crawford	15 00

Now where are the eight?

J. G. BISHOP, Secretary of Missions.

Dayton, Ohio, October 31, 1891.

Marriages.

DEWEESE—EDWARDS—Married, at the residence of the bride's residence in Darke County, Ohio, by H. G. Heoffer, October 25, 1891, Mr. John M. Deweese and Effie Edwards, both of Darke County, Ohio.

NASH—HOWE—Married, at the residence of the bride's parents, October 1, 1891, George Nash, of North Providence, Saratoga County, N. Y., and Mary E. Howe, of Union Mills, Fulton County, Rev. C. C. Thorn officiating.

Obituaries.

JOHN MOYER died at his home in Union City, Indiana, October 28, 1891, aged 71 years, 7 months, and 1 day. Funeral services held from the late residence of the deceased. Sermon by the writer. C. W. HEOFFER.

ALMEDA S. BRUNDAGE, wife of James L. Brundage, died at Starkey, September 23, 1891, aged 58 years. She was the daughter of Daniel Shannon and Elizabeth Shannon, deceased. She had been for many years a faithful and exemplary member of the Christian Church at Eddytown. Funeral sermon by A. H. Morrill.

I. C. T.

GEORGE S. BAILEY died at Eddytown, N. Y., July 6, 1891, aged 68 years. Forty years since he married Lydia E. Shannon. Four children were born to them, all of whom survive the father. Mr. Bailey was one of Starkey's substantial men in every way, and respected by all. For many years a trustee, and for several years the trusted treasurer of Starkey Seminary. Some twenty years ago he made the good confession, accepting the Son of God as his only Savior. He had been in failing health for several years, and for nearly two years in almost every way as helpless as a child. His faithful wife will ever have the consolation, with the consciousness of the most faithful care given him during these years of his infirmity. Funeral sermon by Henry Brown.

I. C. T.

MATTIE NICKEY, wife of John C. Nickey and daughter of Wesley and Sarah Shoemaker, was born April 22, 1865, and died October 23, 1891, aged 26 years, 6 months, and 1 day. She was married July 27, 1884. Sister Nickey joined the Christian Church under our ministry at Clear Creek, Randolph County, Indiana, December 13, 1885, and received baptism at our hand June 6, 1886. She lived a consistent, Christian life till her labors were ended in the victory over death and the crown of immortality beyond the grave. She was the mother of three children, one a babe but a few weeks old, who was left to the care of the bereaved husband. May the loving Father be with him in his sorrow, give him grace to bear this, the great trial of his life, and help him, with the aid of loving friends, to so train them up in the nurture of the Lord that they may live useful lives and gain at last the inheritance of the blessed. Funeral services at the Clear Creek Church on Sunday, the 25th, conducted by the writer. Text: II. Tim. 1: 12. The remains were followed by an unusually large concourse of sympathizing friends and neighbors to their last resting place in the Rittenhour Cemetery.

THOMAS ADDINGTON.

JOHN McMEANS was born in Montgomery County, Ohio, November 23, 1807, died in Albion, Noble County, Indiana, October 24, 1891, aged 83 years, 11 months, and 1 day. He was married to Eliza Becher at Liberty, Ohio, on the first day of January, 1829. They moved to Noble County, Indiana, in the year 1838. His wife died April 12, 1877, they having lived together 48 years. They were the parents of eleven children, four of whom (two sons and two daughters) are yet living. In 1832 he and his wife were converted and united with the Christian Church, of which he remained a faithful member until death. He was one of the band of old settlers, a few of whom are left, who have made homes in the wilderness and have caused the desert to blossom as the rose. One by one they are passing away, and in a few years the last of the noble band will be gone. Those who have known the deceased for the last fifty years say that he was a man of great energy and strictly honest in all his dealings. He was honored by the people of the county with the office of treasurer for several years, during which time not a word was breathed against his integrity by friend or foe. It was his custom to speak well of others when he could, but when no good thing could be said he was silent. He was of a deeply religious nature. For the last fourteen years, at the return of each birthday, he wrote in his Bible his age, condition of health, and a devout expression of thankfulness to God for having mercifully spared his life through another year. He had much to be thankful for: A long, honored life, kind and attentive children to smooth the pathway of declining years, and without lingering sickness or pain, or apparent struggle, the golden bowl was broken and the silver cord was loosened. Saturday before his death he was on the street greeting his friends with more than usual cheerfulness. His Sabbath was spent in greeting the more numerous company of friends who had preceded him to the better world.

ASHER S. PRESTON.

MRS. ALICE R. FLORA, daughter of Rev. W. A. and Mrs. Minerva Gross, and wife of Mr. E. E. Flora, of Wellington, Kansas, was born in Benton, Indiana, January 28, 1854, and departed this life September 19, 1891, aged, therefore, 37 years, 7 months, and 21 days. Mrs. Flora united with the Christian Church and was baptized by her father when she was 15 years old. In August, 1869, she was married to Mr. E. E. Flora, then of Preble County, Ohio. From this union four children were born, all of whom survive their mother. Mrs. Flora was a kind, Christian woman. Her life was helpful, not only to those of her own family circle, but to all who were so fortunate as to have known her. Those who knew her best praise her most, and feel her loss the most keenly. She was one of the most obedient of children, an affectionate wife, and one of the kindest and most devoted of mothers, caring for her children with the greatest solicitude until the very hour of her departure. Nearly a year ago she came from her home in Kansas to Ohio for medical treatment, with the hope of returning in a short time in health again. But this hope was not realized. Her health continued to fail and her suffering to increase, until she found relief in death. On February 14, 1891, she underwent a surgical operation, which is elaborately described by Dr. A. J. Howe in the April number of the *Eclectic Medical Journal*. Dr. Howe says of her: "The patient was losing ground from month to month, and medication did no permanent good. The woman was of a cheerful disposition, and was ready to undergo any operation that promised relief or cure. She went upon the operating table as cheerily as a child goes to its cradle." The operation gave temporary relief, and by the close attention and skillful treatment of her physician, Dr. J. T. McLaughlin, it lengthened her life several weeks. The same spirit of cheerfulness of which Dr. Howe speaks, characterized Mrs. Flora during the many months of her suffering. It was all borne with resignation, fortitude, cheerfulness, and a calm trust in God. While her body was wasting away under disease, her spirit grew more and more loving, and each pulse seemed to beat with increased kindness. If she had any melancholy experiences, they were all concealed as much as possible, lest the expression of them would disturb the joy of those she loved. She had a desire to live for the comfort and protection of those who depended on her; yet she entertained no fear of death, but many times expressed a wish to be at rest. Rest, now, weary one! Thou hast left sweet memories behind thee, to cheer thy loved ones here, and to stimulate them to virtue, and to win them to more perfect living. The funeral service was conducted by myself at Springfield, Ohio, assisted by Rev. J. F. Stralt.

C. W. CHOATE.

MAGGIE A. KIRKWOOD, daughter of John and Nancy Kirkwood, departed this life September 29, 1891. She was born in Champaign County, Ohio. From childhood she loved God, and at the age of 14 joined the Glady Creek Church. Later in life she came into Iowa and put her letter in with the Winterset Christian Church, where she was a faithful member at the time of her death. She spent many weary months of suffering, patiently endured. The last days she spent with her sister, Mrs. Marietta McNeal, of Afton, Iowa, who, with two brothers, are left to live for the home that she lived for. The church, Sunday-school, and Endeavor Society, of which she was a member, adopted the following resolutions at a memorial service October 18th:

We, the members of the Christian Church of Winterset, having sustained a loss by the removal of our Sister Maggie Kirkwood from our fraternal relationship to the home of the blest, recognize that our sister has gone to our Father, in whose service she strove earnestly to live, and while we miss her presence, the knowledge that she is happy to-day before the Savior of whom she loved to speak and hear, takes away the sharpness of the pain for our loss. The Sabbath-school has lost in her one who ever sought to do what she could, one whose interest and sympathy was with the work—a willing, faithful sister. The Y. P. S. C. E. are touched with awe as they think that one of their number has been called to cease her "endeavors," and is basking to-day in the very presence of the Savior, whose pure teaching we promise to read every day, and is gazing in rapture upon that loving Father whom we may only speak to by faith. While we look with reverence and sadness at her vacant seat, we dare not mourn, as we think that she is now singing songs of rejoicing, free from pain and weakness. We, as brothers and sisters in the church, remember her earnestness. Sabbath-school classmates and teacher will strive to emulate her zeal, and as little pupils are grateful for her kindness. The Endeavor Society, feeling that one of their number has passed over the road and reached the goal, will often remember that we now have a delegate attending that eternal and glorious convention in heaven of all the true endeavorers that have gone to their reward since the world began. We express our sympathy with her family and relatives, praying that all may prepare themselves to go to the bright home that is now hers.

ORPHA ADKISON,
D. S. MARTIN, DORA E. MOORE.

REV. A. A. MORTON.

The funeral of Rev. A. Augustus Morton, whose death occurred on Friday, was solemnized in the Christian Church of which he had been pastor, and a large concourse of people assembled to pay their last tribute of respect to him they had learned to love and esteem for his Christian devotion and integrity of character. The exercises on the mournful occasion were singing by a select choir of the hymn, "Abide With Me," invocation by Rev. Seth C. Rees of the Friends Church, reading of Scripture selections by Rev. B. F. Simon of the Methodist Church, prayer by Rev. William Miller, of Swansea, singing by the choir of "Light After Darkness," sermon from Heb. 11: 27: "He endured as seeing him who is invisible," by Rev. John McCalman, pastor of the Middle Street Christian Church of New Bedford, and a classmate of the deceased. He said he had not come to praise him, because he was sure that it would not be his wish for him to do so, but he would try to tell those who did not know how to endure as the text says, how to do so, and to tell those who did know already, how to endure more. We can endure as a stoic, or passively succumb to the obstacles that oppose us, and let our course be shaped by them, but the true endurance never lets us swerve from our purpose. We may be beset in our way by grief, care, poverty, or riches, still if we are enduring, we are just as determined when all the surroundings seem to be contrary. As Moses, the man referred to in the text, was not to be hindered in the course he knew to be right, so he could say of the deceased, knowing that he had the courage even to stand alone in the discharge of what he was convinced was right. As Pharaoh was the great obstacle in the past of Moses, so there is the spirit of Pharaoh to-day, "the prince of the power of the air," that must be resisted if we are to endure as the text says. And those that thus endure are God's noblemen. Theirs is not the nobility of earth, but of heaven, conferred by the spirit of God—the Holy Ghost. We can see examples, it may be, worthy of imitation, but the only safe one is to see Him who is invisible; and to see him it is necessary to know him, and this knowledge is only to come to us by keeping his commandments. At the close of the sermon the speaker offered prayer. The choir then sang, "When We Reach Our Father's Dwelling," and then the benediction was pronounced by Rev. S. C. Rees. The casket was then opened and the large congregation, with sorrowful faces and, in many instances, with tearful eyes, filed past and took their last look at the wasted form of him who has so early in life been cut off, with his life work just begun, as it were. The floral tributes were rich and numerous, one being from the church and Sunday-school inscribed "Our Pastor;" one from the Y. W. C. T. U., and one from the Society of Christian Endeavor, both properly inscribed. After the services at the church the remains were taken back to his late residence, and from thence to be carried to Providence, where services were held at the Broad Street Christian Church, and the burial to be in that city. The bearers were Joseph R. White, Frank B. White, John C. Walker, and Mr. A. F. Marvel. Mr. Morton was a comparatively young man, being in his thirty-second year. He leaves a young widow and three small children, the youngest but about two months old. He has been pastor of the Christian Church for some six years and a half, having been ordained in 1885, and in that time has endeared himself to a large circle of friends. His sickness has been of several months' duration, and of a peculiarly distressing character, as his life was slowly eaten away by a cancer. Through it all there was the most perfect submission and resignation to his Master's will—a remarkable forgetfulness of self and a desire to shield those he loved from pain and sorrow on his account. Those who called upon him found that he had little to say of himself, but manifesting a deep interest in the welfare of the church, and earnestly desiring the prosperity of the work that he knew he must soon leave to others; and to-day the church mourns a pastor that was faithful to his duties as long as his health permitted.—*Swansea Record.*

Gleanings from the Field.

MAINE.

Monticello.—We (wife, little boy, and self) started for a visiting tour into the northern part of Aroostook County, having a son living in that section. Arriving and finding all well, I inquired how the cause of the blessed Master was flourishing. He informed me that it was very low—much barrenness among the profession and much wickedness among the people. So we had a meeting that afternoon; a few gathered, and the presence of the dear Master was with us, and helped me to break the Bread of Life to the starving people. At the close of the meeting two arose for prayer, which gave me courage to appoint an evening meeting. The house was filled, and a few backsliders came up and took their places in the ranks of witnesses, and at the close 16 arose for prayers. I continued the meeting two weeks. The fruits of 18 meetings were the baptism of nine converts, and a Christian Church was organized with 20 members. My son, Laurin F. Potter, was voted a license to preach. I have visited the church once since its organization and found them doing valiant work for the Master, holding their meetings regularly, and the converts were going on from strength to strength. The church and dear people were not unmindful of my labors among them, but presented me with a purse of $22 10. The people, many of them, are poor, but they love the Lord, and in doing that they fulfill that other great commandment, "Love one another." This church is organized on a plantation called Caswell, Aroostook County. We are very weak, denominationally, in this county. Bro. Wheeler has engaged in the mercantile business; don't preach at all. Bro. Pitcher has grown old, and his health has failed, and I am trying to hold the fort in the whole county. We have a good church building in Monticello, and it is free of debt, and quite a church membership. We have good spiritual meetings, although our numbers are some scattered. I love the Christian Church, and my prayer is that the dear Lord will not let us die out altogether. Pray for us.—G. E. POTTER.

MASSACHUSETTS.

Fall River.—The services at the Bogle Street Christian Church were of special interest yesterday. The subject presented in the morning was "Personal Responsibility," founded upon words selected from the prophecy of Nehemiah, "Every one (built) over against his house." At night the subject of "Conversion" was briefly but plainly presented. The morning service was the regular monthly communion season, and six members were added to the church, making 17 additions since October 1st. The attendance at Sunday-school is also rapidly increasing, having more than doubled since the above date.....On October 28, 1863, Rev. G. A. Beebe and wife were married, consequently yesterday was the 28th anniversary of their wedding day. The members of his church and congregation at Bogle Street having ascertained the fact, about 80 of them came to the home of the pastor and completely surprised him and his little family. They brought with them an abundant supply of provisions and also a beautiful chandelier, which John Kennelly, Esq., in a happy little speech presented. The pastor and his wife responded, and in few words expressed their pleasure and their thanks. After partaking of the good things provided by the friends, the evening was pleasantly spent in social intercourse, reading, and song. About 11 o'clock, after prayer by the pastor, the company broke up and went with happy hearts and faces to their several homes.—*Daily News.*

NEW YORK.

Binghamton.—Our pastor, Rev. Chas. McGlauflin and wife, are on their vacation through the month of October. We believe Bro. McGlauflin is just the man for this place. He is well liked, is doing good work, building up the church, drawing large congregations, and we expect to see many souls brought to Christ this winter. We have been praying and working to that end. We have had service every Sabbath. When the pulpit is not supplied we have had conference meeting, good singing, and a good spirit, with united effort on the part of the members, have made the meetings a success.....We regret to say that our dear Bro. Borthwick is in very poor health again.....Bro. T. V. Moore has removed to Locktown, N. J., to minister to the people of that place. We miss him; he was a great help in our services and is a grand man for God.....We miss the short sermons by Munson in the HERALD.....We are glad Rev. J. A. Heiner has called attention of the Y. P. S. C. E. of the Christian Church to the Utica Convention. May the time speedily come when the Christians will let their light shine brightly all over our land, and let the people know that we too stand for "Christ and the church."—G. H. SCOTT, October 31st.

Brockport.—The ministerial institute and quarterly meeting held at North Rush, N. Y., October 16th and 17th, was quite successful. The attendance was not large. The topics on the program were all discussed at length with much interest and ability. Ministers present: T. N. Davis, J. W. Lawton, E. R. Wade, J. W. Wilson, E. C. Livingston, D. W. Moore, J. D. Childs, S. Brate. The quarterly meeting consisted in preaching on Saturday night, Sunday morning, and evening, with communion service after the morning sermon. The preaching during the meetings was done by E. R. Wade, J. W. Lawton, D. W. Moore, E. C. Livingston, and T. N. Davis. Bro. Brate (pastor) and the North Rush people know how to entertain their guests with abundance and in making everything pleasant.....A very interesting "harvest home" concert was held in the Christian Church in Newark Sunday evening, October 25th, consisting of remarks by the pastor, singing, recitations, and two solos. The church was nicely decorated with grains, fruit, vegetables, boughs, and flowers. .....Work has commenced on the new parsonage at Marion, N. Y.....In the Brockport items a couple of weeks ago, "Joseph" should have read "Josephine" Craig is teaching in one of the city schools in Rochester.—D. W. MOORE.

Castile.—Rev. B. S. Crosby continues his lectures for the young people Sunday evenings, and a growing interest is manifest, evidenced by the increased attendance and closest attention. His is a rare gift, rapid in expression, and a good, sonorous voice, articulation well defined, every sentence counting. "*Multum in parvo*" sermons. For the month and a half with us he has made between 50 and 75 calls, many of them outside the society, and where so many preachers dare not go—among those who never see the inside of the church. By his genial manner, with a heart of love, he is winning his way among all classes, and has found a welcome in every home he has been, with a hearty invitation to come again. A good preacher and pastor we have, and Mrs. Crosby is not wanting in anything to make a first-class minister's wife. We are glad they are with us, and by the help of the Lord we see indications looking to a revival. A few evenings since a reception was given at the parsonage—a happy time and some money and other things useful—was the outcome.....Rev. B. S. Crosby and Merton Phelps are attending a district convention of the New York State Sunday-school Association in Buffalo as chosen delegates from our Sunday-school. We expect they will gather rich fruit on which we may be fed on their return.—E. P. PHELPS.

Red Rock.—We are glad to be able to say that the Lord is with us to bless. Our congregations are increasing in numbers and interest, with a growing interest also in the social meetings, at which four of our young people have lately risen to express a determination to live better lives. The church here is largely composed of young and middle-aged people, very few aged ones with us, whose absence we greatly regret. Earnest Christian men and women, in 1829, some 70 years ago, covenanted together here as a church, taking only the name Christian, when to do so was to meet criticism and reproach, and erected a house of worship on what seems to us the most pleasant site in all this beautiful valley. They have long rested from their labors, and few of their children are living. These fathers and mothers left us a valuable legacy. They were the means, under God, of guiding many souls into peace, and sending out young men to preach the Gospel of peace in other places. The house they built, having been improved by adding a vestibule, is a pleasant and commodious place of worship, dear to many hearts. Bro. N. W. Crowell, who is serving his second year with us is here every Sunday, while his week days are spent with his family at Stanfordville, where he is pursuing his studies. He has been the means of great good to this people, and is still doing a good work.....Bro. D. C. Loucks, also of the institute, was with us three Sundays in July, during the illness and consequent absence of the pastor, preaching to good acceptance and conducting the evening service with profit to us.....Sister Mary DeGraff, an exemplary Christian wife and mother, after suffering long with that fell disease, consumption, passed peacefully to rest at sunrise on Sunday, September 20th. Her memory will long be cherished.....We have just learned of the death at Gillman, Ill., of Bro. L. C. Wilcox, until a few years past a resident here, and an influential member of the church. He was a son of John and Betsy Wilcox, two of the pioneers of the Red Rock Christian Church, whose piety and labor of love some of us remember.—MARY M. HOWES.

Brushton.—Merton Phelps and myself have just returned from "Buffalo," where we attended the Western New York Sabbath-school Convention. It convened on Thursday, October 29th, in the People's Church, and lasted two days. Chairman Woodworth, of the Executive Committee, took charge of the exercises. He impressed upon his hearers that it was the duty of every Christian man, woman, and child to care for those around them; upon every one rested the solemn, awful responsibility of being his brother's keeper. "Our little people and their needs" was the subject with which Mrs. Emma G. Dietrick opened the discussion of "Sunday-school work." She said the little people of to-day would be the parents, citizens, and rulers of to-morrow, claiming for them the best teachers. The Rev. Mr. Stabler followed with "Suggestions to teachers of intermediate classes." It was shown that these classes on the border lines dividing the children from the adults, comprise a greater variety of scholars than any other, and a kind that is difficult to hold and interest. His first suggestion was, "Get on a level with your pupil;" second, "Spare no effort to secure and hold the attention and co-operation of your pupils." The Rev. F. T. Latham spoke of "The Teaching of adult classes." He laid stress on the importance of Bible knowledge for the teacher. He claimed that the teacher should be able to hold his class by the truths imparted, rather than by promises of Christmas entertainments and such attractions. Prof. Fosdick spoke of music in the Sunday-school, laying down very plainly the four needs in order to have first-class music, namely (1), good books; (2) a good cornetist; (3) a good pianist or organist; and (4) a good leader. The Rev. Mr. Little laid stress on consecrated work to make successful teachers. The Rev. Henry A. Adams delivered an inspiring address in the evening on "How to do it." He spoke with energy and power. He enforced three ideas: (1) They must realize precisely what it is they were trying to do; (2) When a man knows what he wants to do he must not allow anything to divert him from his purpose; (3) There must be personal conviction. The preacher said, "Every time you have mentioned the name of Jesus Christ to any human being, you have been doing 'it.'" There is a "Disciple" Church in Buffalo that reported as a Christian Church, and has been so reported for some time at the State Sabbath-school Associations, but we were able to make the difference known. This is a brief report of the convention, and did space permit would give more; suffice to say it was a glorious meeting, and as we return to our fields of labor, we feel a new inspiration to go forth in the name of the Master to win souls for him.—B. S. CROSBY, November 2d.

PENNSYLVANIA.

Philadelphia.—We had a blessed day last Sabbath at Ebenezer. It commenced with morning prayer-meeting; congregations started very good in the morning and kept increasing, until in the evening the church was packed. Our brethren from other churches all brought us encouraging words, but none spoke more appropriate and encouraging words than Bro. Summerbell. One man arose for prayers, one was baptized, and two are to be baptized to-night. The repairs are a great improvement to the church, and in all things the church is much encouraged. Everybody seemed to enjoy the day very much. Bro. Blood said he had for years prayed for such a day to come to the church, and his prayers were answered. The church has recently made repairs costing about $1,300, but are paying the pastor now a stated salary—$1,000 a year—and paying it every Monday. One year ago they could give me but $5 a Sunday; besides they have a prosperous missionary society and a very thrifty Christian Endeavor Society of 63 members. We have added to the church 34 members, and this is largely due to the kind providence of our Father and in the faithfulness of our membership. It only shows what we can do if we will. Bro. Summerbell said to the people, "One year ago when I visited you it seemed I could hear the words from you, 'Hark, from the tombs a doleful sound.' You talked then of disbanding; now there is every appearance that God has heard your prayers as he did Jacob's. I find we are encouraged, and I think the encouragement is general. I do not know of a discouraging voice. This is one of the most hopeful signs."—E. D. H.

MICHIGAN.

Portland.—A very pleasant surprise party occurred recently at G. A. Phillips', in Otisco, near Belding, at which 72 happy guests were present. Several valuable gifts were bestowed upon the worthy couple, and an appropriate and touching poem written and read by Sister S. A. T. Demorest, gave added joy to the occasion. It was Sister Phillips' sixty-seventh birthday. Bro. and Sister Phillips and Sister Demorest were charter members of what is now known as the Belding, formerly Otisco Christian Church, and for about 45 years Bro. Phillips was clerk of the same.....When this note appears the Michigan Conference will be in session at Belding. May the blessing of heaven attend.—D. E. MILLARD, November 21.

INDIANA.

Huntington.—Our meeting since the dedication is moving on nicely. Several have united, with prospects good for more. The attendance and interest are improving. On last Sunday morning we organized a Sunday-school. The attendance was far beyond our expectations, the total number present being 70. Others have signalized their intention of being with us next Sunday. We had ordered a supply of our own literature, and started in with the proper way of education, etc. Other denominations extend to us a cordial welcome, and we are quite hopeful for our cause in the city.—C. V. STRICKLAND.

Graysville.—October 23d I started for Bement, Piatt County, Ill., to meet an engagement made with Rev. G. W. Rippey to dedicate the new church edifice, formerly known in the Central Illinois Conference as McCabe's School-house Church, but dedicated as the Prairie Chapel Christian Church, Vorhees Station, Piatt County. The dedication program commenced Sabbath morning, October 25th, at 11 A. M., and concluded with the 7 P. M. services. The program contained the usual items generally observed on such occasions, interspersed with excellent, inspiring music by the choir. Bro. Lovett read the opening Scripture. Rev. G. W. Draper, the HERALD correspondent, made a feeling, appropriate opening appeal to God in prayer; sermon by J. T. Phillips; statement of the indebtedness by the pastor, G. W. Rippey; debt, $300; raising the amount, assisted by Bro. Rippey and others; dedicatory Scripture by G. W. Rippey; dedication prayer by J. T. Phillips; declaring the house out of debt; giving the key to the trustees as custodians of the property, G. W. Rippey. It was a grand and a lovely day, and the people came from afar, and filled the audience room, and still many outside. The location of the church is wisely selected. The country around as rich in soil and beautiful to the eye, agriculturally, as one would wish to see. The church building is a thing of beauty and well constructed, at a cost of $1,400, and has a splendid audience room nicely furnished, the entrance being at the southwest corner, through the vestibule of the bell tower. Responses to the appeals for money to pay the house out of debt came rather slow at first, but at the close of the night services several dollars over the $300 was secured, producing many a thankful heart among the people; for we were informed that an enormous ditch tax had been pressed upon and collected from the people, making the collection an extra sacrifice. Bro. Rippey, the pastor, has done a commendable work, and his people are loyal to the cause, and are devoted to their pastor. May God bless that people. Monday I accompanied Bro. Rippey to his home and preached for his people in the hustling town of Atwood, Ill.—J. T. PHILLIPS.

OHIO.

Kittanning.—On Saturday, October 24th, the work was commenced on the church building here, the corner-stone being laid by Bro. Joseph A. Angel, of Gallipolis. We went upon the ground somewhat discouraged, but after hearing the address of Bro. Angel, from the words, "For other foundation can no man lay than that is laid, which is Jesus Christ," we could say, "Praise God," and we felt encouraged to labor on until the good work is finished, when the HERALD will hear from us again. God speed to the HERALD OF GOSPEL LIBERTY and God bless the brethren everywhere.—O. L. ESSEX, October 30th.

Fort Recovery.—I have begun my work with the church at Fort Recovery for this conference year. I moved here October 8th, and have found the work very pleasant. Rev. G. W. Bennett labored very successfully here and has many friends. I preach here twice and at Pleasant Hill once a month, and think I will give Wabash the other Sunday. Pray for us. I want to do some good at home and abroad.....Last evening while all was quiet and I was busy at my desk, about 7:30 o'clock, some one rapped at the door, and, on opening it, I found Bro. W. H. Lipps at the front of about 100 friends, coming to pound the pastor and family; and pound they did, with almost everything that is good, and with many pounds. A general good time was had. This is a good place to be, and may God's choicest blessings rest upon the donors.....I have not heard whether Salamonia has a pastor or not, but trust they have, for they are worthy of a good man. I was with them three years, and can say of a truth the young people of Salamonia can not be excelled anywhere for morals and good conduct. May God soon send them the right man—a man that is not afraid of the truth himself. A continual pounding with the truth will wear out flint. When the everlasting truth of Jesus Christ is preached in the power of the Spirit the powers of hell give way, and God's name is glorified. The devil doesn't care how good a man is, just so he is not as good as he ought to

be. Neither does he care how nearly he is in the church, just so he is not there. If he is not in the church the devil will use him some way or other. So, brethren, in God's name preach the truth though the heavens fall. Let our motto be, "More and more of God."—R. P. ARRICK, November 4th.

MASSACHUSETTS.

Haverhill.—One of the most active of the older members of the Old South Church is Mrs. Betsy Hammons, who united with the church May 24, 1840. "Aunt Betsy," as she likes to be called, takes a deep interest in the young people. She still continues to teach a class of young men and young ladies each Sunday, and has one of the largest classes in the school. I would say more, but she takes the HERALD, and so would read it, and then tell me I ought not to have written a word about her. But I only wish we had more like her.....The annual meeting of the Y. M. C. A. of this city was held Friday evening, October 30th, at the rooms. Deacon George L. Williams was re-elected for a third term of three years as a member of the board of directors from the South Church. The association has 987 connected with it in the different departments; 617 are regular members, 159 are in the Junior Department, and 211 in the Ladies' Auxiliary. The Haverhill Association ranks 31st among the 1,200 in North America, as regards membership, and leads 180 associations that have buildings of their own. We expect to have a building of our own inside of three years.....Young people appreciate a pastor who sympathizes with their work and becomes one of them. A correspondent of the *Golden Rule* writes: "We have a splendid pastor, himself one of the 'young people,' who is present with us at every meeting, and whose every word and prayer inspires us with higher and holier purpose to live the very best life we can." I believe a loud response from our young people of the Old South would bear witness to the fact that we have just such a pastor as the one mentioned above. Bro. Hainer rarely misses a young people's meeting.....Bro. Aaron P. Woodman, one of the older members of the church here, has removed to Newton, N. H., and at the last church meeting was dismissed and granted a letter to the church there.....Rev. E. A. Hainer occupied the pulpit of the Newton Church Sunday afternoon, November 1st. Next Sunday evening, by special invitation, the local lodges of Knights of Pythias attend service at the South Church. The exercises will be appropriate to the occasion.....The formal opening of a new boarding-house, or, more properly, a home for young women, was held Tuesday, November 3d. This has been brought about by the efforts of the different churches of the city, the aim being to furnish, at reasonable rate, all the conveniences of a home. It is intended for young women coming to this city from other places to obtain employment, and who have no friends or relatives in the city. The plan has been successfully carried out in many cities, and the home, under the care of the Women's Union for Good Work, promises well for the future. —W. D. STEARNS, November 5th.

ILLINOIS.

Lane.—I commenced a meeting on Friday night before the second Sunday in October, which continued over the fourth Sunday. We had a precious time. The Lord was in our midst, and many rejoiced in God their Savior. Two united with the church and more will follow soon, while 50 or more arose for prayer. We had a time of rejoicing; indeed, many shouted the praise of God on the last night of the meeting.—P. M. SHULTZ.

Sepo.—I have just returned from my first appointment with the Antioch Church for this conference year. I had a large congregation on Sunday evening. There was good interest manifested, and the church seemed alive for God. My work is encouraging all around. My appointments for this year are as follows: First Saturday and Sunday in each month at the Temple Church; second at the Marietta Church; third at the Antioch Church; fourth at the Waterford Church. I expect to hold protracted efforts, if the Lord's will, with each church. I shall commence the first one at the Temple Church, November 16th. May God direct, the Spirit lead and convict, and sinners come home to the fold.....We understand that the Mound Chapel and Mt. Pleasant churches are both without pastors, and that they are discouraged, and that they will soon be captured by other denominations if there is not an effort soon made on the part of some of our ministering brethren. Oh, brethren, wake up to the sense of duty, and rescue these perishing churches.—ROBINSON ASHBY.

KANSAS.

Lane.—The Southeastern Kansas Christian Conference assembled at this place October 14th. This is a little town of from 500 to 800 inhabitants, situated in the southeast corner of Franklin County, upon the banks of Ossawatomie Creek, at the Old Dutch Henry Crossing, made memorable as being the rendezvous of John Brown, of Montgomery, Mound City, and Gen. James Lane; for the latter this place was christened. As I stand here in this beautiful park, upon which nature seems to have lavished her beauty, the past which seems but yesterday, comes rushing through my mind, and in my imagination the old scenes are being re-enacted by John Brown and his chivalric band in this immediate vicinity. The foundation of the house, a few miles back from this place, is pointed out as being the retreat or resting place of Missouri slaves, on the underground railroad to Canada. The hill from which Brown was last seen is pointed out, where he started with a squad of slaves for Canada, being heard from next at Harper's Ferry. But extremes follow extremes. A more quiet, peaceful place than this, at present, is not often found. The labors of the conference closed Saturday evening in the best of feeling, not a harsh word, not a jar so much as rippled the surface of the proceedings; and we can not but hope that much good will result from its deliberations. From the discussion of the various resolutions it is manifest that the Christian element of Kansas means to take no backward step. Prohibition, though not enforced as strenuously as we could wish, is the only panacea that would be heard for the pulverization of the rum power, by the conference. Local option, high license, and other measures might be adopted in other states, but 10 or 12 years' experience with prohibition convinces us that it is the only way to drag down king alcohol and get him under our feet and hold him there for the rising generations to deride and despise, as he should be. Our boys and girls, many of them budding into manhood and womanhood, have no recollections of having seen a saloon where strong drink was sold as a beverage. They have been taught that it is an unlawful act to sell intoxicants, and the boot-legger is looked upon as being little better than the highwayman. Brethren who have been East contrasted our towns and villages with those they had visited, and their hearts were too full for utterance in commendation of prohibition. Other measures may be used in other states, but nothing but prohibition will do in Kansas. The mission board was empowered to hire a missionary to immediately take the field in the bounds of the conference, to build up the waste places again and establish churches as his better judgment dictated. Bro. J. S Masters was unanimously agreed upon and was hired by the board. God grant that his labors may be even more effectual in his new department than they have been as pastor. "The harvest truly is great, but the laborers are few." Brethren and friends of the Southeastern Christian Conference, we have selected a man of God to publish unto you glad tidings of great joy. Hear ye him, hold up his hands, administer to his necessities, encourage him in his divine mission, withhold not of your substances from his support; and we predict great and lasting results will follow. He was also elected a special HERALD OF GOSPEL LIBERTY solicitor. There were present nine ministerial brethren. Many of these depend exclusively upon their own hands for self-support, as in most new countries, and consequently their labors are confined to their own immediate localities. Bros. J. S. Masters, A. Reed, and D. F. Folie having had charge of churches the past year. Bro. Reed was made president for the ensuing year.—E. ROBERDS.

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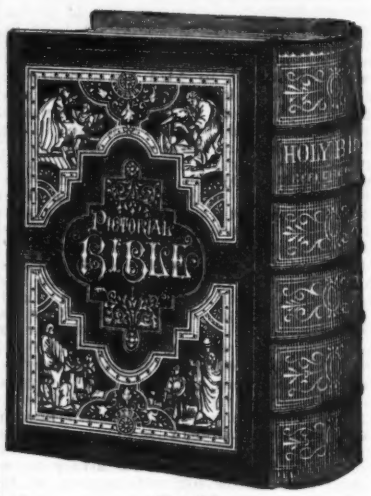

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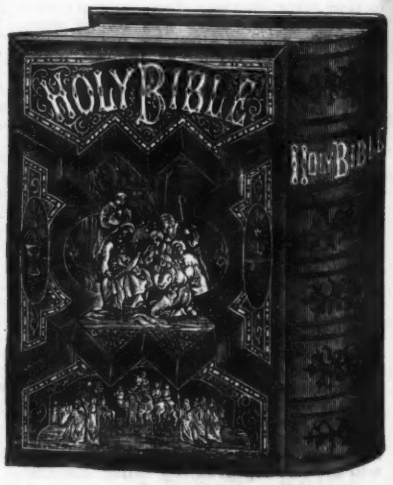

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Conference Minutes.

New York Southern.

The 39th annual session of the New York Southern Christian Conference convened with the Christian Church at Glen Aubrey, Broome County, New York, on Thursday, September 17, 1891, lasting over Sunday.

The usual routine of business was gone through with. Several good resolutions were adopted, especially regarding the Y. P. S. C. E. That an effort be made to have a society connected with each church belonging to the conference. The visiting brethren were Brothers Charles McGlauflin, N. Putnam, Wm. Case, of New York Eastern Conference; I. J. Wilmarth, of the Central; J. E. Bessemer, of Madisonville, Pa.; Wm. Warner, of East Willett, N. Y.

The business was done decently and in order.

The following are the officers for the ensuing year: President, George P. Hubbard; vice-president, S. D. Wilbur; secretary, Y. H. Vanatta; treasurer, J. T. Youmans.

Bro. I. J. Wilmarth conducted the fellowship meeting, sixty confessing Christ before the world.

The preaching was inspiring, and we trust that the seed sown may yield an abundant harvest.

Conference adjourned to meet with the Christian Church at Binghamton, N. Y., Thursday before the third Sunday in September, 1892.

G. P. HUBBARD, Pres't.
Y. H. VANATTA, Sec'y.

North Missouri.

The North Missouri Christian Conference met in annual session with the church at Indian Grove, Chariton County, Mo., September 10, 1891.

Conference opened with reading of Scripture and prayer by President C. W. Webster. Minutes of last annual session read and approved.

Committees were appointed on devotional exercises, education, publication, temperance, Sunday-schools, missions, and condolence.

On invitation, the following visiting brethren participated in the deliberations of conference: T. W. Miller, W. T. Cundiff, and David Meeker. The same brethren also united with the conference.

The Lone Star Church, of Putnam County, the Turkey Creek Church, of Caldwell County, and the Second Christian Church, of St Joseph, became members of conference.

Thirteen churches made report and passed good. The Fairview Church was dropped from the roll. Elder F. E. Hessenflow was chosen to visit and hold a meeting with the church at Clarksdale.

The following ministers were present and made report: Ordained, Wm Andis, W. R Adams, S. J. Comer, S. D. Collier, C. Deweese, F. E. Hessenflow, and C. W. Webster; licentiates, J. H. Hessenflow, T. C. McNeal, B. F. Meeker, and John Bradshaw.

The following reported by letter: Elders Wm. McFarland, E. T. Duckworth, J. C. Brickley, W. Brownlee, P. Case, Mrs. N. E. Snethen, and J. C. Hinton; Licentiates, W. P. Jackson and H. Perry. The credentials of Elder J. C. Hinton were withheld for the present. Elder W. R. Adams was dismissed from conference by his request.

The following ministers were ordained at this session: T. W. Miller, W. T. Cundiff, J H. Hessenflow, John Bradshaw, T. C. McNeal, B. F. Meeker, and David Meeker.

There was a committee appointed whose duty it should be to create a mission fund, to be used in the bounds of this conference. A conference Woman's Foreign Mission Board was organized by electing the following officers: President, Mrs. Lucy Collier, Xenia, Mo.; treasurer, Mrs. Mary Brookover, Wakenda, Mo.

The following officers were elected for the ensuing year: President, W. M. Andis; vice-president, F. E. Hessenflow; executive committee, F. E. Hessenflow, W. T. Cundiff, and S. D. Collier.

Bethlehem Church, Carroll County, Mo., was chosen as the place for the next annual meeting.

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Church Notices.

The first executive meeting of the Western Indiana Chirstian Conference will be held with the ministerial institute at Garfield, Ind., on Thursday, November 12, 1891. at 10 A. M.
S. M. ATKINSON, Pres't.
J. D. THOMAS, Sec'y, Wingate, Ind.

The dedicatory services at the Hill of Zion Christian Church will be conducted by D. M. Helfinstine, of Le Grand, Iowa, on November 8th. All are cordially invited. No collection to be taken. Come and enjoy the services of an able ministry. A. S. LYNN.

The next regular quarterly meeting of the New York Eastern Christian Conference will be held with the church at Fox Hill, commencing on Friday evening, November 6th, and continue over the following Sabbath. All are cordially invited to attend and participate in the services. W. H. MOSHER, Sec'y.

By request of Christian Church at Franklin, N. H., the Merrimack Christian Conference will hold a session of religious meetings with said church, commencing Thursday evening, December 10th, and continuing through the remainder of the week and over the following Sabbath. W. S. MORRILL, Sec'y M. C. C.
South Danbury, N. H.

The thirteenth annual session of the Montgomery, Schoharie, and Schenectady Counties Christian Quarterly Conference will convene with the church at Richmondville, Friday evening, November 27th, and continue over Sunday. All the churches in the quarterly are urged to be represented by their pastor and delegates. Others, also, are invited from neighboring quarterlies to be present and take part in the exercises.
SEYMOUR HUBBS, Sec'y.

The Southern Kansas Christian Conference will meet in quarterly session at Mt. Zion, Stafford County, on Friday evening lamplighting, November 13, 1891, continuing over the Sabbath. Mt. Zion is five miles south and one and one-half miles west of Macksville. Elder Morgan, vice-president of conference, will preside in conference business. In institute work each person will select his or her own subject for investigation
HENRY COLE, Sec'y.

The 15th annual meeting of the New Hampshire Christian Association will be held in Murray's Hall, Alton, November 19th to 22d, commencing Thursday evening and holding over Sunday. Revs C L. Baker, W. F. Davis, J. P. Stoddard, A. A. Hoyt, E. B Pike, J. Phillips, and others will speak. Usual reduced railroad rates. Those desiring free entertainment will at once address Robert A. Frohock, Alton, N. H. SIMON ROWE, Pres't.
S. C. KIMBALL, Sec'y.

The next regular meeting of the Albany and Green Counties Christian Association will be held with the church at Smithton, N. Y., commencing on Tuesday evening, November 3, 1891, continuing up to Thursday evening inclusive. It is hoped that all ministers within the bounds of the association will be in attendance. Also that all churches will be represented by delegations. Visiting brethren and friends from abroad always welcome.
D. P. WARNER, Sec'y.

The next regular session of the Otsego and Delaware County Christian Quarterly Conference will convene on Saturday, November 14, 1891, at 10 o'clock A. M., with the Christian Church at Maryland, N. Y. A full delegation from each church is expected. The attention of pastors and church clerks is called to the careful observation of By-Law No. 12, which, if complied with, will help greatly in transacting business. There will be a ministerial institute Friday P. M and evening, the 13th. A cordial invitation is extended.
J. M. LOVEJOY, Sec'y.

There will be a called session of the Northwestern Indiana Christian Conference, to meet with the Pipe Creek Christian Church, three miles south of New Waverly, on Saturday, November 28, 1891, at 10:30 A. M. There is very important and urgent business to be transacted, and all ministers of the conference are requested to be present, and the churches are requested to send at least one delegate from each church. There will be conveyances on Saturday morning at New Waverly, on the Wabash R. R., to meet all ministers and delegates who come. Those who may wish to come on Friday on account of connection of the trains, will please notify the secretary at New Waverly in time, and ample provision will be made for entertainment.
S. MCNEELY, Pres't.
A. L. WEST, Sec'y.

The first Ministerial Institute and Quarterly Conference of the Indiana Miami Reserve Christian Conference will meet at Linwood, Madison County, Indiana, commencing on Tuesday evening, November 24th.
PROGRAM:
1. What are the Signs of a Healthy Church? Jonathan Dipboye; 2 What is the New Birth? T. S. Mills; 3. What is the Gospel? T. L. Stafford; 4 Sanctification and Holiness, J. L. Laymon; 5. Hindrances to Ministerial Usefulness and their Remedies, Henry Fory; 6. Explain Revelation 4: 7, John Laymon; 7. What is Prayer? Morris Wiles; 8. The Resurrection, Bro. Morris; 9. The Books of the Bible —Whence Came They? Bro. Hymes; 10. What is Christian Character? J. W. Dipboye. A quarterly meeting will be held in connection with the institute. Come, brethren, there will be some important business to attend to. The official board is urged to be present.
F. M. PATRICK,
—— MORRIS,
C. W. SNODGRASS.

The next session of the Ministerial Institute of the Western Illinois Christian Conference will meet with the Piatt Christian Church, Thursday at 2 P. M., November 12th. Piatt is on the F. C. N. G. Railroad, five miles north of Cuba. Program: Thursday, 2 P. M., devotional by the president; reading minutes of last session; topic, How Should the Ministerial Conference be Opened and Conducted? Bros. Shinkle and Ashby. Friday, 9 A. M., devotional led by S. B. Laird; topic, What Should be the Work of the Lay Members? J R Welch and D. S. Ray. Friday, 2 P. M., devotional led by John Shrivers; miscellaneous business; topic, Is Christian Character a Sufficient Rule of Faith and Practice? E. W. Irons and Jacob Crawford. Saturday, 9 A. M., devotional led by D. S. Ray; topic, What are the Scriptural Conditions of Church Membership? S. B. Laird and R. Stewart. Saturday, 2 P. M., devotional led by E. W. Irons; miscellaneous business; If the Multitudes now Coming to our Shores Aim at the Overthrow of the Christian Religion, How Shall we Meet our Obligations as a Church? J. E. Amos and G. W. Irons.
G. W. IRONS, Sec'y.

The Ministerial Institute of the W. I. C. Conference will meet with the Garfield Christian Church at Garfield, Montgomery County, Ind., at 2 P. M., Tuesday, November 10, 1891. The following is the program: Tuesday P. M., opening address by F. P. Trotter, followed by a social service led by Deacon Hiatt. Wednesday A. M., "Restoration of the Jews," by J. S. Maxwell; "Relation of the Christian to the Temperance Cause," by W. G. Voliva and M. W. Baker. Wednesday P. M., "The Necessity of an Educated Ministry," by A. D. Woodworth and E. A. DeVore; "An Exposition of the first six verses of Romans 13," by A. J. Akers. Thursday A. M. 'Co-operation in Christian Work," by J. T. Phillips and L. W. Bannon; "Seed time and Harvest," by P. J. Baker and Henry Passage. Tuursday P. M., "Woman's Foreign Mission Board Work" presented by Sister R. Kenyon. Friday A. M., "The Spirit of Intolerance," by J. H. Voliva and N. Quick; "What is Christian Character?" by E. D. Simons and F. M Click. Friday P. M. devoted to the Sunday-school work. It is hoped that each Sunday-school in the conference will represent itself through its superintendent or some other person selected for that purpose.
D. POWELL,
J. S. MAXWELL,
SILAS HIATT,
Committee.

The first Ministerial Institute of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Trimble, Crawford County, Illinois, November 27th and 28th, with the following program: 1 Opening address by R. L. Amber, pastor; 2. Define kingdom spoken of in Matt. 8: 11, 12, J. M. Plunkett; 3. I. Cor. 8: 13-16, What day shall declare it? What the destroying fire? what the saving fire? J. M. Brown; 4. Paper, What are Duties of the Church Members Toward the Sunday-school? Dr. Hoskinson; 5. Recitation, Tell Trimble; 6. Recitation, Lucilla Hoskinson; 7. The Sunday-school—What is It? What is it Designed to Accomplish? J. M. Carmean; 8. The resurrection (Rev. 20: 5 6)—What is it and When Does it Take Place? J. A. Tracy; 9 The New Birth, Thomas Wade; 10. For Whom is the Sunday-school? I. M. Hole; 11. A paper, Co-operation in Christian Work, Geo. Wilson; 12. Recitation, Lizzie Trimble; 13. Recitation, Annie Acord; 14. The Design and Needs of Sunday-school County and Township Conventions, Wm. Wilson; 15. Example of Prayer (Matt. 6: 9, 13), Pleasant Wade; 16. Where are You Going to Spend Eternity? H. D. Catt; 17. What is Bible Authority for Saying, Christian is Our Test of Fellowship? M. V. Hathaway. Song services by the Trimble choir. Devotional services will be announced by the president from time to time. There is a general invitation to all. Hope that members who are assigned duty will be on hand at commencement.
M. V. HATHAWAY, Pres't.
J. M. PLUNKETT, Sec'y.

The first Quarterly Conference and Ministerial Institute of the Eastern Indiana Conference will convene with the church at Bountsville, Indiana, on Thursday evening before the fifth Sunday in November, at 7 o'clock. The following is the program as arranged by the committee: Is the right of private judgment bounded? if so, by what? T. Addington; The inspiration of Christian hope, by John Byrkit; The signs of the times, from a religious standpoint, by F. Stevenour; The humility taught by Christ, by S. M. Stone; Character as a test, by W. H. Tate; Character being the test, what is Christian character? by J. P. Dykes: How can the spirit of unity between the churches of this conference be strengthened? by O. S. Greene; The effect of alcohol on the human system, by A B. Ballard; Is it right to open churches for any other purpose than religious service? if so, for what? by E. Burch; Necessity of Gospel energy, N. M. Heikus; Should a minister baptize in any other mode than immersion? by M. S Wolf; By what means can the spirituality of the churches be sustained? by Ida Morris; What must be done for our weak churches? by G. W. Johnson; Should ministers licenses be continued who neglect to take up the collections called for by the A. C. C. or local conference? if so, on what ground? by J. R. Cortner; What excuse, if any, should ministers give for not supporting our religious literature? T. A. Spitzer; The New Testament teaching of reconciliation, by J. H. Gray; Ministerial education: its uses and abuses, by J. Jacobs. Subjects previously assigned and not presented will be called before this program is taken up. Saturday evening session will be given to missionary work under the control of the Woman's Missionary Board of the conference in connection with the missionary secretary, Rev. J. G. Bishop.
J. R. CORTNER,
S. LONG,
O. S. GREENE,
Committee.

The next session of the Northwestern Ohio Christian Quarterly Conference will meet with the Christian Church at Spencerville, Ohio, December 1, 1891, at 10 A. M. Sermon Monday evening before, by Rev. Harry Lott.
PROGRAM.
1. Address by pastor, Rev. G. R Mell; 2 Response by president, John Akerman; 3. Sunday-school work: I. The Church and Sunday-school, are they one or two? by Rev. G. R. Mell; II. The duty of church members to the Sunday-school, by Rev. A. Noffsinger; III. The pastor's relation to Sunday-school, by Rev. G. B. Garner; IV. The moral effect of a working Sunday school on society, by Rev. C. J. Hance; 4. Does the Bible meet man's moral and spiritual needs? if so, in what way? opened by Rev. G. W. Foltz, followed by Rev. T. Heston; 5. The relation that the pulpit should sustain to the political world opened by Rev. Harry Thompson, followed by Rev. W. N. Deck; 6. What are we to understand by Bible consecration? opened by Rev. R. Place, followed by Rev. J. M. Chapman; 7. The management of church property, by Rev. D. Lepley; 8. Sermon, by Rev. J. N. Steffanni; 9. The indwelling Christ: how manifested? opened by Rev. S. E. Smith, followed by Rev. L. Jenkins; 10. The conflicts of a Christian life: how met? opened by Rev. J. M. Shane, followed by Rev. G. H. Hindbaugh; 11. Why should we reverence the Bible, and how can we secure such reverence? opened by Rev. N. S. McCloud, followed by Rev. Maggie Gillespie; 12. Missionary work: I. Home field, by Rev. W. C. Rimer; II. Our obligations to other nations, by Rev. L. Gander; III. How to meet our obligations to those who have not Gospel, by Rev. G. L Griffith; 13. The pastor's helps, and how to use them, opened by Rev. D. Lobaugh, followed by Rev. J. F. Tingle; 14. The way of peace, opened by Rev. G. H. Rigle, followed by Rev. Wm. Wooly; 15. Special revival work: I. The modern revival: Is it the work of the Lord or of human agencies? by Rev. A. Leonard; II. The best plan for conducting a successful revival, by Rev. G. W. Long; 16. The power of a Christian life, opened by Rev. H. Layman, followed by Rev. J. H. Rodgers; 17. Sermon, text, Matt. 25: 8, by Rev. L English. Rev. C. E. Lu k is expected to deliver a lecture on his travels to Europe during the conference. Let us have a general turnout of the conference members, as there will be some business of importance to attend to.
G. B. GARNER,
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